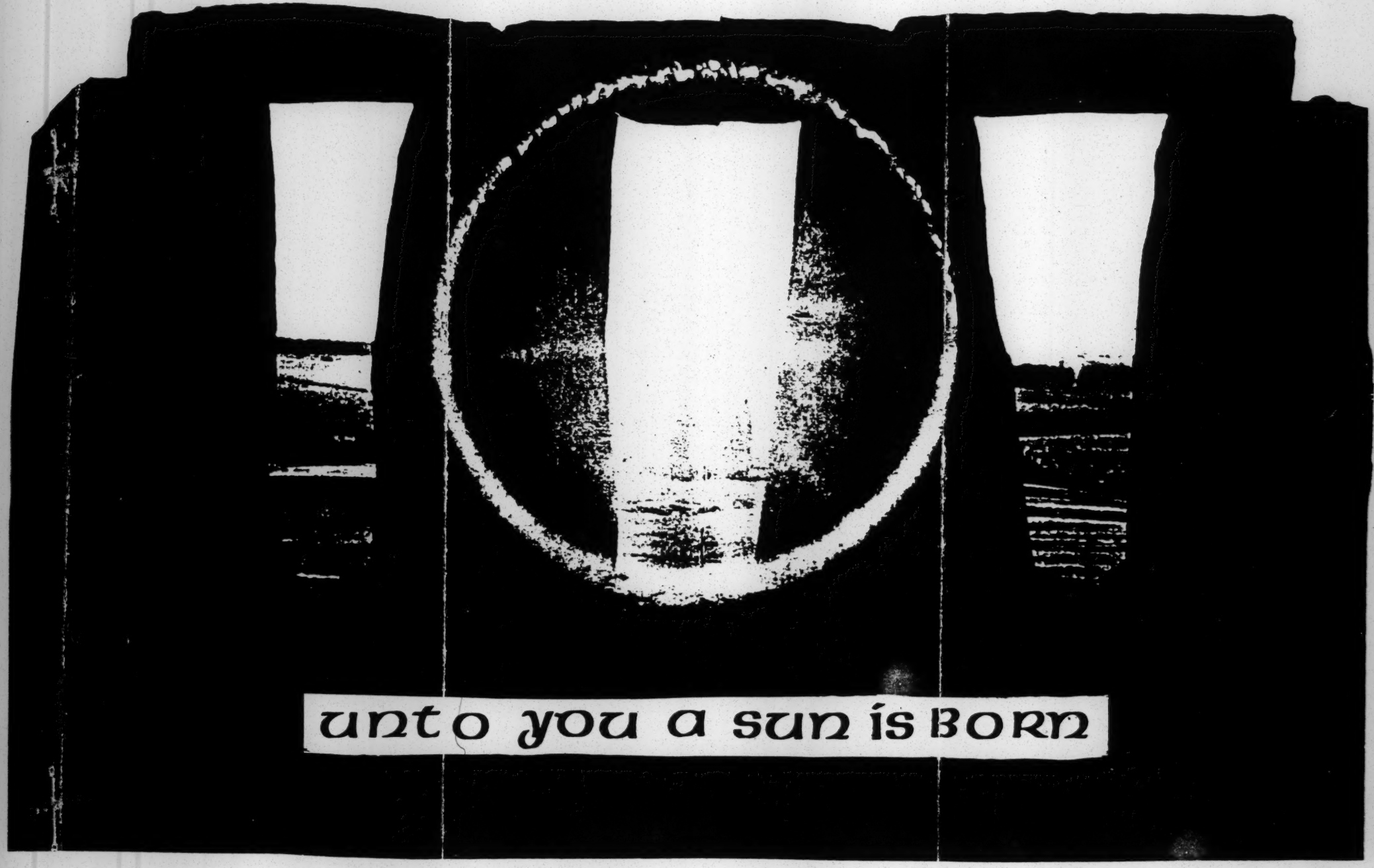
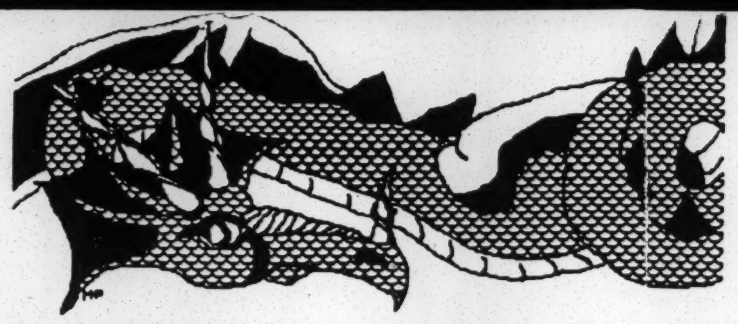
THE SERPENT'S TAIL

Special Yule Issue, 1991

A Seasonal Journal to help carry us through the Transition. Come join the Earthdwellers, Mythmakers and Transformation Dancers!



Solstice Sunrise at Stonehenge on Salisbury Plain



Mary Piette

The Serpent is an ancient symbol that has been revered by many cultures from China to India to native North America. It represents the image of the life force in the field of space and time, continually throwing off death and being reborn. As the snake sheds its skin to be born again, so too does life shed its generations one after the other and create new ones. The serpent is in the form of a circle eating its own tail, as does life live by killing and eating of itself, dying and rebirthing, like the moon casts its shadow to become full again. The serpent thus is a representation of the primal mystery and paradox of life.

The ancients recognized that the Earth had various energy lines and their connecting nodules that also corresponded to the nervous systems of Earth creatures. These energy lines were perceived as winged serpent or dragon tracks which carried power from one place to the other. These so-called "ley-lines" were traced across our planet from the menhirs of the neolithic people in England and Ireland (where mysterious "circles" are suddenly appearing today) to the Dragon Vein Processions in Asia to the Great Serpent Mound in prehistoric Ohio.

We once again recognize the connections between the macrocosm and the microcosm, between our bodies and the Earthbody so that we can try to keep in harmony with the Earth as Gaia, as a Serpent Force; a living organism with a delicate balance and narrow parameters between life and death.

Mission Statement

The Serpent's Tail is a quarterly seasonal journal that has been conceived to evoke planetary consciousness, the reverence of Natural Laws and advocates a wholistic and balanced approach to all things. We believe that human beings are not meant to take 'Dominion of the Earth' as written in the patriarchal Bible, but are a part of the Great Web of Life in which all creatures are interdependent. Of imminent importance is the preservation of our planet, of Earthmother, for it is Her body that sustains us. We are endangering our planet and therefore ourselves through overpopulation, the burning of fossil fuels and other consequences of the Industrial Revolution. The forces that have driven the modern industrial consumer world will have to reckon with the 'life out of balance' (Koyaanisqatsi) they have created. Prometheus's act of stealing fire caused him to be condemned by the Gods for upsetting the natural order. Any favoring of manmade laws over Natural Laws or any favoring of human life over other co-creatures will cause imbalance. Thus it is better to utilize the planet's natural sun, wind and water energy for fuel. When considering our planet, we should 'Let it Be' as much as we can.

The Natural Laws are the governing principle behind everything and apply to us all. The world of form, of creation, is the process that unfolds according to the underlying Natural Laws. Power comes from knowing which direction the flow is going and acting accordingly. Therefore, it is wise to observe and consider these laws and work with them.

One of these Natural Laws is the Law of Polarity. This Law states that all things contain their complementary opposite. As a pendulum that swings too much in one direction and therefore must swing back again, any over-determined action in any one area will produce its exact opposite or polarity. By studying the Law of Polarity, we realize paradoxically that freedom comes from obedience to the Natural Order, power comes through cooperation, the wise leader leads without coercion, independence comes through service and greatness is achieved through selflessness.

In order for a change in outside manifestation to take place, there first must be a change of consciousness within. The greatest is reflected in the smallest and vice versa. We are on the path in search for new explanations to the age-old Great Mysteries. We are looking to Science for our Creation Myths as the 2000 year-old book is no longer valid for our times. We therefore are asking our readers to help rewrite the old myths that no longer reflect the 'Zeitgeist' that we live in and create the mythology that will determine the New Aeon as we enter the turning of the Millenium.

As Above, So Below

Festivals of Light

Winter. Naked black branches etch a silent sky. Frost inhabits our windows as the sunlight fades away. The nights seem endless, the days grow dim. On the horizon, the orange sun hovers suspended in inertia. It appears to have stopped altogether and brings fear to the people at its final demise. Now is the time to combat the dying of the light, to curse that great dark night by lighting blazing bonfires, to burn giant yule logs and to put candles in that tree of constancy - the evergreen. Now is the time for ritual... The power must be given back to the Sun, a push should gently nudge the Life-sustainer so that He may continue on His journey toward increase and warmth.

This is the time of the winter solstice, when the Sun appears to stand still on the horizon in its annual journey across the sky, reaching the extreme southern node of its elliptic journey. The word solstice comes from the Latin words *sol* (meaning "Sun") and *sistit* (meaning "to stand"). The ancient peoples believed that the Sun was a wheel of fire or a chariot that travelled through the sky and defeated the powers of the night. Thus when the Sun seemed at its lowest ebb of strength, it was time to use sympathetic magic to return the power to the Sun by recreating its fire and heat on Earth. To this day, even though this ancient festival has been given new names, we still celebrate the birth of the Sun and the conquering of darkness. We celebrate by putting lights on evergreens and burning eternal logs in the fireplace. We celebrate by lighting candles on small wooden carousels whose blades create a spinning Sun wheel pattern, moving across the shadows on nighttime walls.

The Nordic peoples called this festival "Jul", meaning "wheel" because this was the turning point in the wheel of the year as one cycle achieves completion and a new turn of the wheel is beginning. Yule symbolizes the return of the Sun or Balder, who was slain at the summer solstice. These cultures also provided us with the tradition of the Christmas tree, since the evergreen's growth is suspended in winter but still maintains the appearance of being alive. Thus this tree symbolized the life force in winter, promising rebirth.

The Romans called this holiday Saturnalia - in honor of the God of seedtime and harvest, of hourglass and sickle, of restrictions and limitations. It marked the end of the fall harvesting and the beginning of winter sowing, and was celebrated starting on December 17th and ran as long as seven days or more. At Saturnalia, the world was turned upside down and all social distinctions that were followed over the year were discarded and reversed. Slaves were waited on by their masters and could insult and scold them without fear of reprisal (the underling telling his boss off at the annual Christmas party). A mock king was chosen who would lead the drunken revelry by issuing ludicrous orders and permitting gambling and other forbidden pleasures.

In medieval Europe, the people were able to make fun of the mores of the church at this time of year by celebrating the Feast of Fools. They would elect a mock Abbot whom they called the Abbot of Misrule or Unreason. The newly appointed head of the church was ordained in a parody of the liturgy and turned the church into a tavern with much drinking, dancing, and singing of obscene songs. The altar was turned into a tavern table for eating, drinking and playing dice. Priests burned old shoes in the censers, causing the church to have less-than-holy smell.

The priests dressed up in women's clothing and the laity dressed up as clergy. This practice subconsciously riduled the split between clergy/laity, which implied that some had a direct line to God and others hadn't. Priests dressing in women's clothes emphasized the Church's belief that women becoming clergy was considered to be ludicrous. These role reversals were psychologically beneficial to the citizens because it gave them an outlet to vent their feelings against the oppression of the often overbearing Church and State.

It was also the time of year to forget past disputes, to make reconciliations and to begin anew with a clean slate. During the festival it was forbidden to declare war (cease-fires at Christmastime), criminals were not executed and the schools were closed. The whole world stopped in accordance with the stillstand of the Sun.

At the end of the Roman Saturnalia, people gave each other wax or paste fruits, candles or dolls as gifts. Each of these gifts can be traced back to ancient solstice customs: The fruit to fertility rites, the candles on pine trees to encourage the waning sun, and the dolls to human sacrifice.

The ancient idea of sacrifice was very different from its modern conception and was seen as a positive rather than a fearful notion. It has as its premise the fact that in order to receive something, you must give something up in order to get it. Life is persistently feeding on death, and many plants and animals must be sacrificed so that humans may live. Each generation sacrifices itself to the next one. The karmic balance must be maintained at all times and there really is no such thing as a "free lunch." It is hard for modern people to understand this in a world of running water and towel dispensers where things just come out of nowhere and we seemingly don't have to give up anything to obtain them. But this is all illusion — something that ancient people did not have the luxury of affording; an illusion that may cost modern people our planet.

Early people knew that if you wanted the Sun to "emerge from the birth canal," and the light to grow stronger, you had to give up something of great value in order to receive this wonderful gift. Thus we often hear of virgins and kings being sacrificed because they were

rare, precious, and represented something that was greater than themselves.

The Iroquois strangled two white dogs as a sacrifice at their winter solstice festival. The Incas sacrificed a black llama. During the reign of Diocletian, Roman legionnaires drew lots to select a temporary ruler. During the month before the Saturnalia festival, the mock king enjoyed all the privileges of a real king including luxurious robes and the allowance to engage in any illegal or immoral pleasure he desired. On Saturn's Day, however, he was forced to take his own life on the altar of the God he had played. A Christian soldier named Dasius became one of the early martyrs of the Christian church when he refused to play the role which had fallen to him.

The ritual killing of the aging king (regicide) was practiced in many cultures. Since the king represented the vitality of the country and its people, it was important that he remain strong and agile. Unfortunately, the passing of time will wear down any fleshly body and so the king had to be ritually slain so that a new, younger king could revivify the dying nation. This is one of the ideas behind the story of the Fisher King, who is wounded in his upper thigh (near the organs of regeneration). He does not die, but languishes all day while his country has become a wasteland and his courtiers are too busy trying to cheer him up. It is only when Parsival, the young knight with the pure heart, asks the king the right question that his dying kingdom comes back to life again. The same theme is played out at the winter solstice, where the old dying Sun is sacrificed so that the new Sun can be reborn. The Holly King is slain so that the Oak King can resume his reign. Balder is slain at the summer solstice and returns again at the winter solstice. Life is an endless consuming and digesting and must constantly be given food (sacrifice) to burn. Life feeds on death as the serpent bites its tail and is reborn.

Another theme that fell under the idea of sacrifice was the annual "hunting of the wren" that was practiced by British and French peasants. From the time of the Romans, the wren was considered the "king" of the birds and each year at Christmas, the villagers killed a wren and placed it on a pole decorated with holly leaves and berries. They paraded their trophy through the streets and sang songs in the dead bird's honor. We still have remnants of this custom in the form of little stuffed wrens on a stick surrounded by plastic holly. Little do we know that these cute birds represent the ritual killing of the old king or year, so that they could be relinquished to the new.

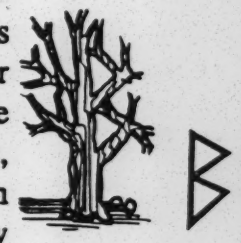
The Christmas Wren

A remnant of the old king that rules this time of year is the familiar Santa Claus figure. He is the old man with the long white beard, the year grown old, the blanket of snow, the father of time. He lives in the cold, northern regions where Earth, darkness, rock and bone rule. He is the Lord of the Dead and the god of the old dying year. But he is also the Lord of Rebirth as he descends through the chimney, making his shamanic transformation and overcoming death. He is like the witches who fly up the chimney on a broomstick, the fairies who enter their homes through the smoke holes and the shaman who shifts shapes and flies out the smoke hole of his tent. The figure we know today as Santa Claus is actually the ancient God of Death and Resurrection, the Sun God who dies and is reborn on the Winter Solstice.

Santa's sleigh is a solar boat or chariot that is pulled through the skies by eight reindeer. These reindeer represent the eight ancient major sabbaths or holy days that mark the Sun's path through the year. They may also be remnants of the Horned One, or the old God figure, often shown with stag horns. The stag also sheds its velvet to gain new antlers, thus again symbolizing the cosmic dance of death and rebirth.

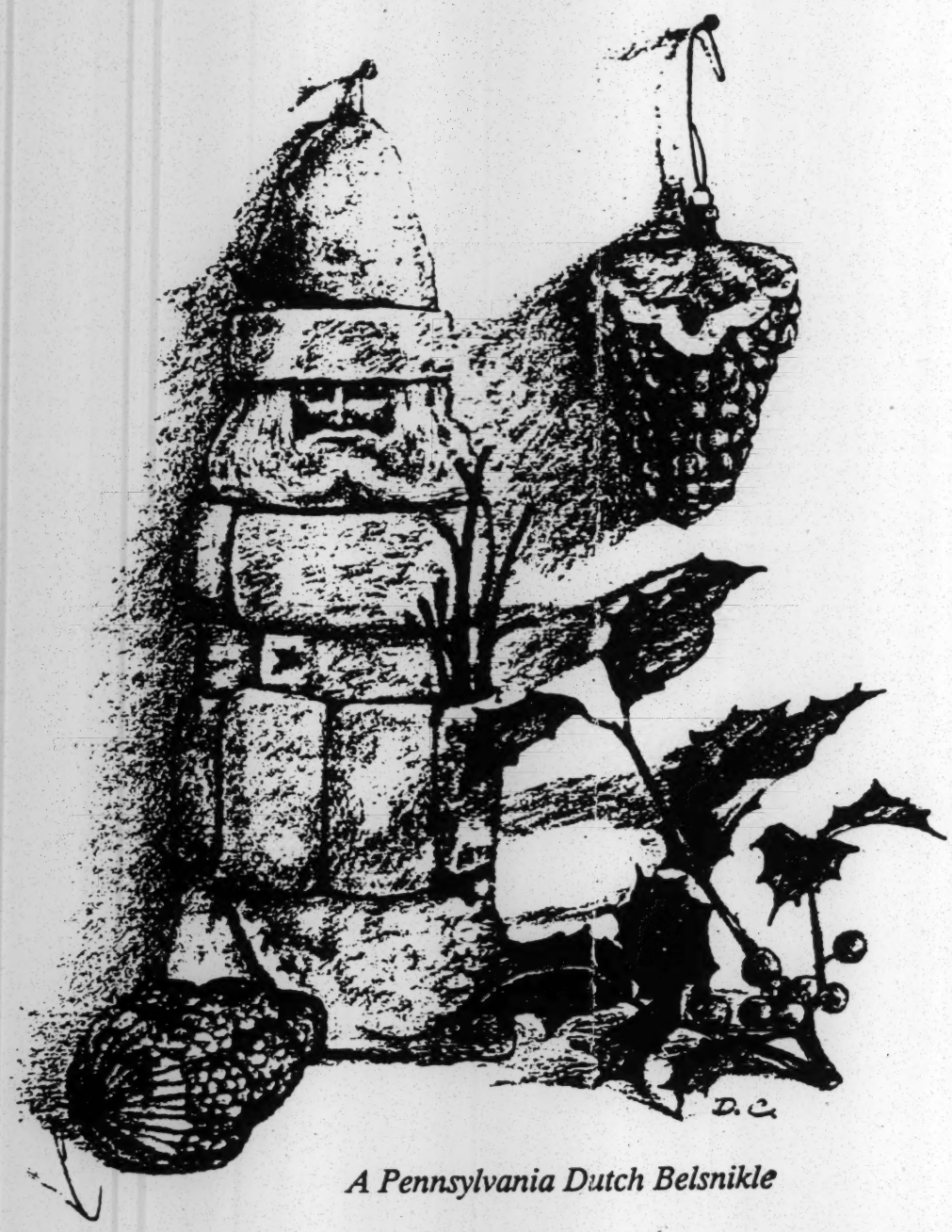
Santa's symbol is the fir tree, which is sacred to Artemis, the Moon Goddess who also presides over childbirth. Its cleansing and pleasant aroma was used to cense delivery rooms. The Roman God Attis is sacrificed underneath a pine tree in Spring and is brought back to life by his mother, the Great Goddess. This dead and risen god is represented by a pine tree adorned with purple violets. Sounds like another familiar deity who was sacrificed and resurrected and is symbolized by a cross and a purple shroud... Thus we can see that the pine is a symbol of resurrection and rebirth and has come to represent the birth of the Sun child, the Christ child, the return of Balder and the triumph of the Oak King.

Birch twigs are also a symbol of birth, as indicated by the Berkana rune which means "birch" and is associated with gestation and birth. Lapplanders consider the birch tree as their tree of life and people in Holland use birch twigs to bring fertility. The Christmas wrens, symbolic of the old dying year, were driven out with birch twigs in order to bring in the robin, heralds of the new year. The German Nikolaus, carries a bundle of birch sticks to whip the naughty kids, perhaps so that they may be reborn and change their ways in the new year.



Berkana Rune

Some Pennsylvania Dutch figures called ***Belsnikles***, may come closer to the original form of the Santa archetype. They have long white beards, carry a bundle of birch twigs and wear holly in their hats. *Bel* is the name of a Sun God and the holly represents the Holly King, the Celtic god of the waning sun who is replaced by the Oak King, god of the waxing year.



A Pennsylvania Dutch Belsnikle

In Persia, the winter solstice was celebrated by the common people by lighting huge bonfires across the countryside. The noblemen tied dry grasses to the claws and wings of birds and set them flaming against the black sky. In Greenland, after going 40 days without seeing the Sun, the men would climb the mountaintops to await its return. Druid bonfires blazed across the midwinter skies of Britain and Gaul. In modern Sweden, at the festival St. Lucia (lumen=light), maidens wearing white robes dispell the winter darkness bearing a crown of candles. The Pueblo Indians held all-night ceremonies, making offerings to the dead and to sun images. In Scandanavia, a Viking ship is sent blazing onto the waters amidst fireworks and celebration.

Also in Scandinavia, the Yule log held magical powers which promised fertility for the household and fields and offered protection against fire and lightning. It was kept burning throughout the long winter until its warmth and light were no longer needed at the coming of spring.

Even the lighting of the eight candles of the Hebrew menorah during the celebration of Hanukkah may be a winter solstice celebration in disguise. It is honored at the same time of year when the Roman sun-god cult, Sol Invictus, celebrated the Sun's nativity. The Romans also lit altars to the Sun God Apollo at this time. Some scholars believe that Hanukkah was intended to counter the Roman celebration by adapting its customs to the Jewish tradition as was also the case with Christmas.

Many people today don't know that the idea of celebrating Christ's birthday did not begin until the fourth century. The earliest celebrations weren't held in December at all, but on January 6th when the Magi presented their gifts (known today as the Epiphany). Religious scholars in the Christian church's early years decided that the first day of creation should be assigned to March 25, a few days after the Spring equinox since this was the start of the growing season. They thought that since Christ was the bringer of life, he should have been concieved at this time and also coincidentally was killed and resurrected at this point in the year also. (Other religions celebrate the sacrifice and resurrection of their gods at this time such as the Roman Adonis, the Phrygian Attis and the Perisian Tammuz.)

So, if Christ's conception was on March 25th, and if you count foward nine months, then his birthday would fall on December 25th. This choice of a birth date had the advantage of being near the winter solstice which was already being celebrated as the birthday of the unconquered sun. This particular feast was honored both by believers of the Persian sun god Mithra and by followers of the Sol Invictus cult. This choice of date also helped to strengthen the early church because it could incorporate the old pagan festivals and rename them to include the deities of the new religion. Thus, the early Christmas celebrations borrowed the feasting, game-playing and gift-giving from Saturnalia. From the old Nordic and Teutonic countries they took the customs of the Yule log and baking cakes. Decorating the evergreen trees and decking the halls with greenery were taken from the Roman celebrations and from Northern Europe. The practice of hanging the mistletoe was borrowed from the Druids who believed this miracle plant contained the source of the Sun.

So however you choose to toast the turning point in the year when the light increases, whether as the birthday of the Sun or of Christ (Christos=Greek for light) or in honor of Saturn; however you wish to celebrate this joyous event, whether reenacting the sun's birth in ritual, putting up nativity figurines (natal means water, as we are born out of water), or lighting candles on the Menorah; we can all share in the hope of this holiday season because from now on, the days will be getting longer.

Karin Clark

Forging Family Yule traditions

As soon as Halloween is over in contemporary society, we are immediately assaulted with advertising for Christmas. Sales, promotions, Salvation Army ringers, K-Tel's Christmas record collection, winking Santas, blinking lights. The prominent Christmas message is not "Peace on Earth" as the darling little Hallmark cards would have you believe, but rather "Buy, Buy, Buy!" An alternative message is the one put out by Christianity regarding Jesus in a manger come to save everyone from their wickedness. To many of us this is an equally unsavory message and not one we want to espouse or to share with our children.

So how do we create a Yule tradition for our families that is meaningful in a spiritual sense, that doesn't dwell on messages of sin and shame but rather exalts human potential and the beauty of the Earth? How do we create a tradition that remains connected to the cycles of nature, and still offers the kind of allure and aura of celebration that the secular American Christmas does? This is a task that can be both enyoyable and educational as we sift through secular and Christian traditions alike searching for ancient ways that are buried beneath layers of history.

Obviously practices like decorating trees, elves bringing gifts, kissing under mistletoe are not part of a Christian tradition. Lighting fires or candles and feasting are common to many of our festivals - Yule is no exception. But how do we transcend the reason for celebrating Yule simply because it has Pagan roots? Why did our ancestors do these things? What messages can we learn from them in our modern life? These are the questions we must answer while we are forging our own unique family traditions.

The Yule tree, customarily a fir tree, is one of the most beloved symbols of this festival. Decorated with lights and ornaments, it's a breathtaking sight for young and old alike. In winter, when all other trees are naked and dormant, the evergreen remains silvery-green, a reminder that the life force still flows and that after the death of winter will come rebirth. The fir tree was associated with birth throughout Northern Europe. Burning fir rods are used to cense mother and child following delivery in Scotland. Fir is sacred to Artemis, who in addition to being a moon-goddess is also a goddess of midwifery. The Tree of Life in Latvian and Irish folk designs and knitting patterns is shaped like a fir tree.

The fir, all glistening with snow and icicles is a wonder to behold while walking through the woods under the moonlight, but if taken into our homes it quickly melts. However, the tree bedecked with shining baubles and garlands and lights is a beacon to mark the return of the Sun. Many people buy nursery trees in pots for Yule trees and plant them later. While the sentiment is nice, as it does not involve the death of a tree, often our hot homes are these fragile trees' undoing. The temperature forces the sap to run again and the tree becomes desiccated. An alternative is to chop your own and leave greenery on the stump so new growth can sprout, or if you buy a commercial tree from the lot, put it in your yard after you are done and decorate the tree for the birds with popcorn strings, suet balls and paper cones of bird seed. You can also fashion a tree from dried herb stalks or fir branches, especially if you have limited space. Encourage yourself and your children to collect ornaments. In years to come, they will bring you joy as each ornament has a story.

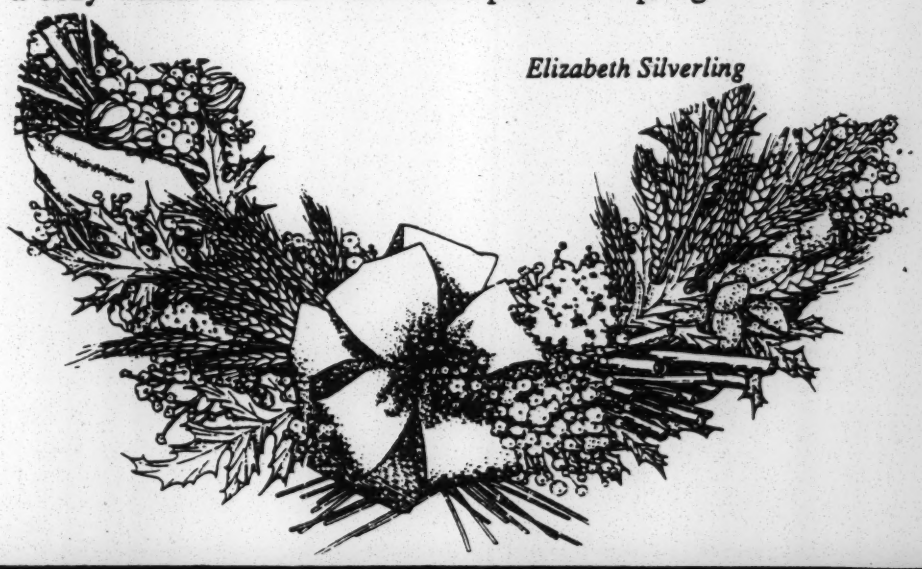
The Santa Claus image is one of the Old God personified,.being Hades, Pluto, or Saturn in the Aegean pantheon or Nuada in the Celtic. On the night of the Winter Solstice, the longest night of the year, the Old God is most powerful, being the God of Death and of the Underworld, but also a blessor of all who will live to see the following year, especially the children. The Santa image today is a degeneration of the Father Time figure, and we can look back at earlier images of Santa/Father Christmas in old cards and drawing to get a little closer to the archetype of the Old God. We can encourage our little ones to accept the gifts from Santa as a blessing from the God who is smiling upon them and loves them.

This is a time of celebration and feasting, of thanking and showing reverence to the Old God but also welcoming the newborn Sun King. Our ancestors would have eaten rich, heavy, sustaining foods like preserved meats, nuts, sweets, and fermented beverages. We can do the same, although since we do not have wood to chop and animals to feed, etc., we probably do not need to consume the volume of food they did.

We light fires and candles to light the way for the Sun. Traditionally, a Yule bonfire would have been lit in the center of the village and everyone would have taken a Yule log to energize their hearth. Build a tradition in your home by lighting a special Yule candle or fire in your fireplace and try to keep that going by keeping vigil and tending that flame.

Mistletoe, which grows parasiticly on other tres, was to the ancients another symbol of rebirth as it seemingly spontaneously generated. Decorate your homes with this and by all means, kiss under it.

Yule is to the Solar year the way the new Moon is to the Lunar cycle. This is the magickal moment between the light and dark. Use this energy to welcome brightness into your life throughout the coming year. Share these moments with family and friends and settle in for a cozy winter and the warm anticipation of spring.



Elizabeth Silverling

A Yuletide Ritual

The following ritual is meant to be simple, yet elegant and should use as few words as possible to emphasize the meditative nature that is special to the Yule season. The ritual engages the right, intuitive side of the brain and tries to open up the senses through music, movement, smells and sensations.

Before the ritual, coveners gather in a separate room where they do a preparatory meditation led by the person who plays the part of the High Priestess. Here they are asked to concentrate on the stillness before birth, the dark that transforms into light, the ending of the old cycle that becomes the beginning of the new. Each meditates on bringing these aspects of the season in relation to their individual lives.

The ritual space has been set up as a large spiral made of pine boughs with one candle lit in the center. Apples have been cut to hold white candles and shiny golden paper stars are underneath the apples. These candles will be given to each person before they process into the spiral. *(I got the idea of the pine bough spiral from the Waldorf schools, where the kindergardeners celebrate their yearly advent festival by walking into the spiral with their candles.)*

The main altar is set up with pine branches, holly, mistletoe, pine cones, etc. Solar symbols, such as bright gold star bursts are also represented. A Sun King insence made with chamomile, frankinsence, pine resin and copal can be used to cense people later, as they pass through the South quarter.

The procession begins as the participants enter the circle in a fairly dark room. They enter through the East, representing air, where they are stroked with a gentle breeze from a feathered fan. They then move toward the South, representing fire, where they are censed with the Sun King solar insence. In the West, representing water, they are anointed with pine oil (representing birth) on the the third eye. In the North, representing earth, they are smudged with ash, which symbolizes the dying year as well as a phoenix rebirth out of the ashes.

After everyone has entered the circle, the quarters are called. Beginning in the East where the Sun rises, the guardian says: *"We breathe in the air..."* The ritual musicians play their flutes by pushing long blasts of air through them. The South guardian says: *"We're warmed by the fire..."* The ritual musicians shake their rattles like crackling flames. The West guardian says: *"We're born out of water..."* The musicians play light bells and harps. The North guardian says: *"We stand on the Earth..."* The musicians pound vigorously on large bass drums. The coveners begin chanting several times: *"The Air, the Fire, the Water the Earth, returns, returns, returns...."**

The high priest dressed as The Holly King/ Father Time/Cernunnos welcomes everyone and discusses the meaning of the Yuletide season to give the proper preparatory attunement before entering the Spiral. He talks about the significance of the spiral as it represents the fetal position of both birth and death. The spiral is where everything enters and returns as the womb becomes the tomb. The seeds that are planted in the deathly darkness of the earth are able to come forth into the life and light of day. The fruits of last year's harvest become the seeds for next spring's sprouts. The wheel turns once again, in this ever-continuing cycle from death into rebirth.

The Spiral Dance begins as the first person receives an apple and a star with a candle in it and slowly spirals through the pine boughs toward the center. There the candle is lit off of the central candle and placed anywhere on the spiral. During the time the coveners are slowly spiraling, a chorus sings *"Great Goddess, Gently Walking"* and a harp may be played. The rest of the participants are sitting quietly around the spiral meditating upon the meaning of this special season of lights.

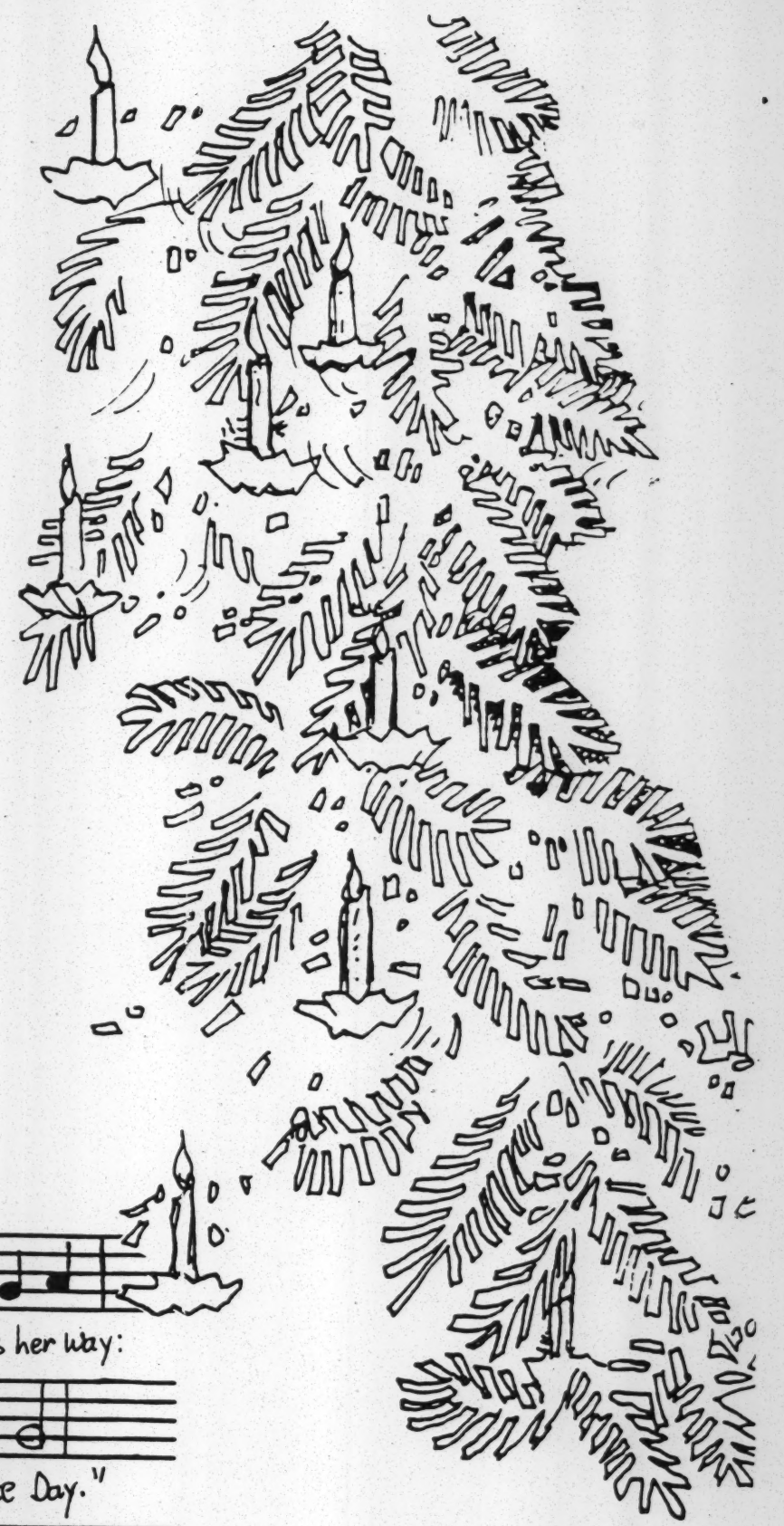
After everyone has gone through the Spiral, it should now be all lit up from everyone's candles and create a beautiful sight. When the time is ready, the High Priestess has everyone join hands and leads the circle dance around the spiral chant: *"From death into rebirth, spiral in, spiral out; Our Sun dispells the night, spiral in, spiral out; From darkness into light! spiral in, spiral out..."* This chant is repeated over and over as the dancers go faster and faster until a cone of power is raised. The cone is raised to return the Sun's power, to send the Sun on its journey toward longer days and to create the warmth we need to get us through a long winter...

When the time is right, the coveners ground the energy towards the Earth and sit down in the circle to relax. The High Priestess brings in a wooden carousel with blades that revolve from the heat of four candles lit below. Four children light the candles and as the blades slowly start spinning around, creating sun wheel patterns on the walls, the High Priestess blesses the New Solar Year, the ritual participants, the Sun Child and the Yuletide cakes and wassail.

The quarters are thanked and released by each of the elemental guardians, everyone says, *"Merry meet, and merry part, and merry meet again!"*, and finally, cakes and wassail are shared by all.

May blessings also come in the New Year to all the readers and contributors associated with the Serpent's Tail. Keep on weaving the connecting web and *"Merry Yule"* to you all!

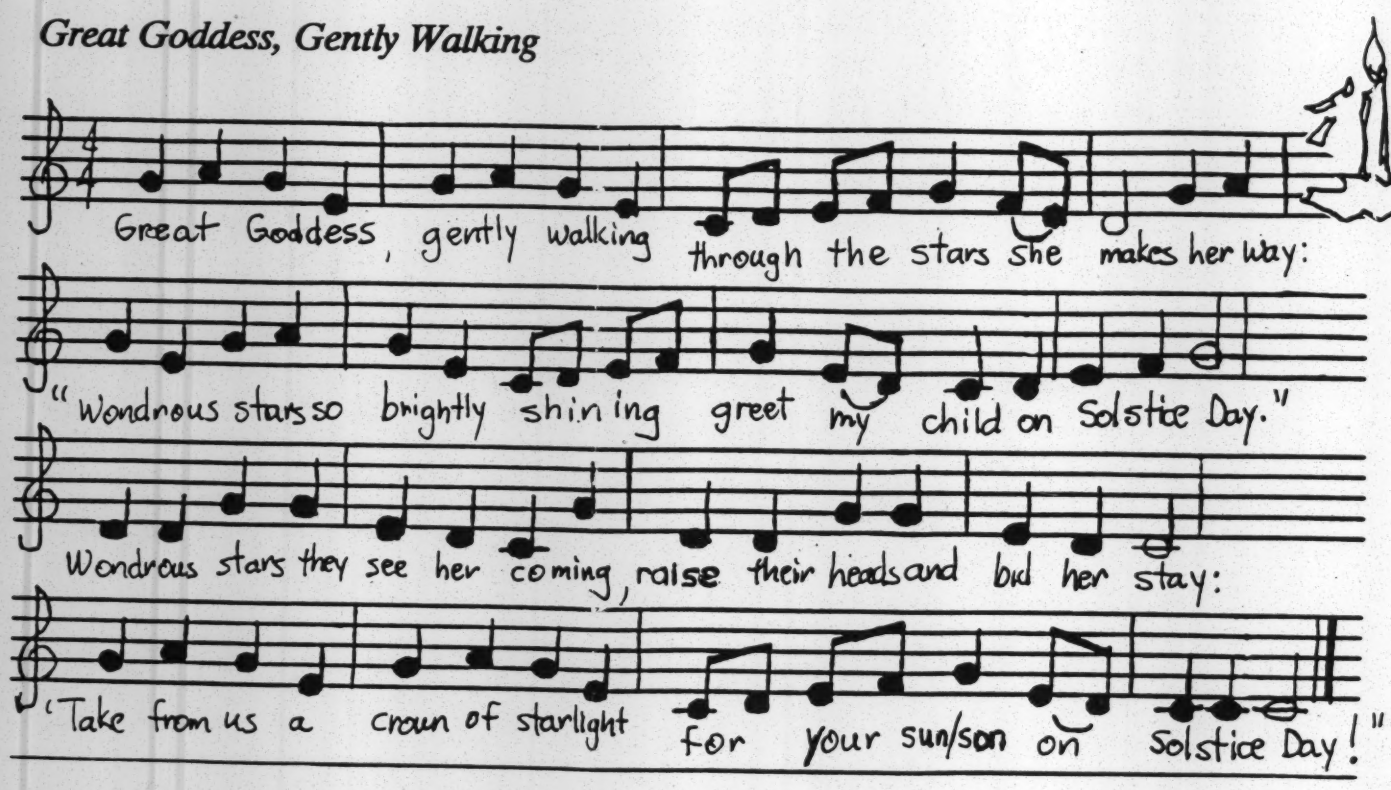
The Staff



* *This chant is used as an opening verse in the Waldorf schools. Some of the words have been changed.*

By the way, a ritual drumming and dancing group is now being organized. Please see our ad in the Announcement section for more details.

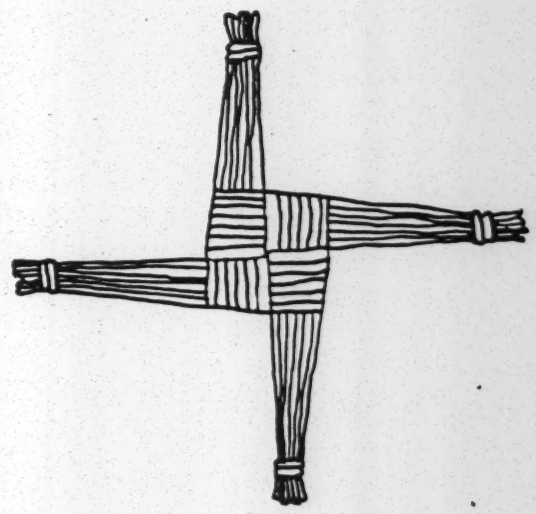
Great Goddess, Gently Walking


Great Goddess, gently walking through the stars she makes her way:
"Wondrous stars so brightly shining greet my child on Solstice Day."
Wondrous stars they see her coming, raise their heads and bid her stay:
"Take from us a croun of starlight for your sun/son on Solstice Day!"

2. Great Goddess, gently walking, to the Moon she makes her way:
"Silver Moon, so brightly shining, greet my child on Solstice day."
Silver Moon, she sees her coming bows her head and bids her stay:
"Take from me a silver girdle for your sun/son on Solstice day!"

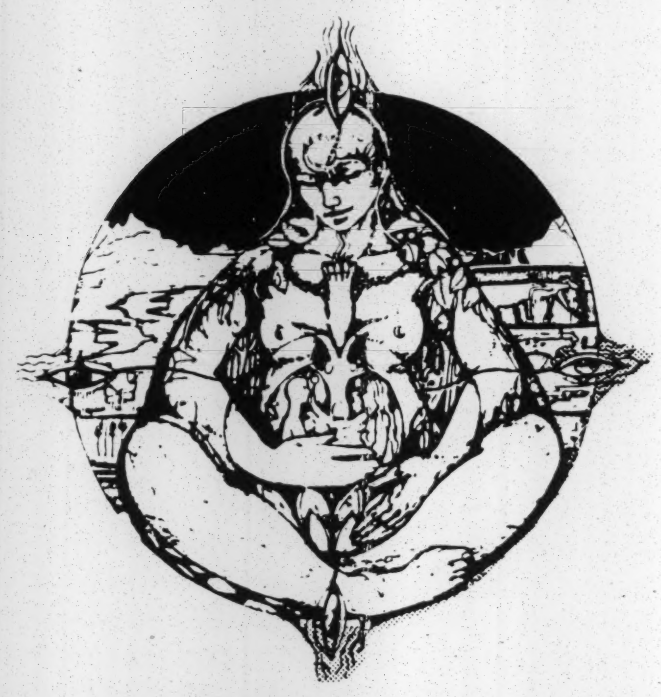
3. Great Goddess, gently walking, to the Sun she makes her way:
"Golden Sun, so brightly shining, give us light on Solstice day."
Golden Sun, he sees her coming, shines his face and bids her stay:
"Take from me a golden sunbeam for your Earth on Solstice day!"

4. Great Goddess, gently walking down to Earth she makes her way;
Bearing gifts of heavenly splendour for her child on Solstice day.
Loving children see her coming, raise their heads and bid her stay:
"Take our love, O Great Goddess for your sun/son on Solstice day!"



This song is used by the Waldorf schools during their Advent Spiral festival. Some of the words have been changed.

Grandmother and the Rainbow



Once upon a time, ages before the white man walked upon this continent, and long before the red man dwelled in peace here, this land was the abode of the animals. They lived in peace and harmony with their own kind and had little interaction with the other tribes of animals. The creatures were all balanced, and their needs were taken care of by the Great Grandmother Spirit of the Earth. It was she who guided the animals, telling them of the times best to mate, and of when to let go of those who would not make it through the cold times, for she spoke to them in their dreams.

One evening, one of the tribe we now know as Fox had a strange dream. It was not the Grandmother Earth who spoke to him, but another, whose voice was deep and dreamy. "The Grandmother tells not ALL of the Lore to you. Seek her, and when you find her, you must ask her to show you your true color and your name of power. Go, at first light - I will guide you." With that, the voice was gone. The animal was a curious sort, and so resolved to do as the voice bid him.

The animal followed the light, first going East, then South, then West, ending up his day very close to where he had begun. You see, he was not very smart. No voice spoke to him that night, so the next morning, he looked out towards that first light, and set his eyes on a sparkle in the mountains far away and began his journey there.

Little did the Fox know what was to befall him on his way, for that very next evening, asleep by a river that bordered the path to the mountain, a being we now call a Salmon too heard a new voice in the night. This voice told the same story - to travel up the river to the mountain, for the Grandmother had not given ALL the Lore, that it would show him his true color and name of power, just as it had told the other creatures. And so the next day they both journeyed together, each unaware of the other.

The next evening's stop brought the two travelers in close proximity, but across the river, of the one we now call Coyote. The mysterious voice came to him in dream also, as the others. But when the voice ceased speaking, Coyote awoke, and decided to investigate this further, as if something not smelled before was in the wind. He decided to head in the direction where the first light came from. He went a long way, into daylight, and around noon, feeling the warmth of the sun, felt it was time for a nap. So near a marsh, on the far edge of the river area, he did so, under the shade of a willow tree. By this time, the ones called Fox and Salmon were traveling eastward also, along the other bank of the river.

The dreams in the afternoon nap of the one called Coyote, alerted a little one nearby who felt very close to and loved the Great Grandmother Spirit, one we know now as Toad. For Grandmother Spirit always made sure the Toads looked very beautiful to others of its kind, a most imporant thing to a toad.

The Toad was certain something the Grandmother Spirit should know of was about to happen, and felt he should try to warn her. So off he swam, along the marsh line, in the direction of the place he knew her dreams were sent from, to the mountains not far off.

A one we now call Bluejay, had been flying up above the river, the past day or two, and had noted the movements of these creatures straying from their regular patterns. Thinking he might benefit from this gathering, the Bluejay too began to meander its way East, toward the rising sun the next day.

The wise Grandmother of Earth knew what was to come, from the portents of the runes she had read and the rule of what we would now call Cause and Effect. This demand of her beloved charges would bring great changes, and she thought long and hard to provide a special way that they would know she was still with them. Giving the Awakening to these animals, their "names and true colors," would make them aware of themselves compared to others, and put worry and fear into their life. Worst of all, it would also separate them from her at the most direst of times. They were to be true predator and prey against one another, governed with a gentle, yet sometimes stern, way.

She knew this was the working of the Male God called PrograChaos, the One of Change, whose motto is well known among her Peers in the Galaxy of Mighty Ones: "There is Nothing Constant but Constant Change." So, the Great Grandmother Spirit went into deep thought and found a way to blunt the harshness of this gift of knowledge she had to give. It was just one more thing forced upon her by this God of Change, whose call she could not deny, and whom she knew would force other tasks upon her.

The entrance to the Sacred Place of the Great

Grandmother Spirit is near the base of the mountain, sheltered from three sides by hills, very close to the roaring meeting place of the Great Mountain Waters and the River. Here the flowers bloomed most profusely and the air filled with the dew of life waters. A little one we may now call a violet Butterfly felt happy to be there, as did the Kestrel, a dark purple bird that flew between the high cliffs of the mountain and the river below.

The animals, one by one, made their way to the meeting place by the Great River. There the Great Grandmother Spirit was waiting, seated in the cleft of a huge willow tree that was like a throne around her. She bade all the animals to approach one by one in order to share the Lore. When the Butterfly and the Kestrel approached, she said:

"You are my children, and what is asked of me I must give, even though you may not understand what the effects are of the gift that is desired. You are my children, the animal children of the colors of all life. In the passing of the eons of time, you shall know that your colors are those of a race of beings you do not yet know. Your request has brought to us all a time of change, and those of this new race will begin a journey, such as the one you have made to me. Their journey will have many, many seasons. When the Great Signs Above have changed three times, an age will be born that will change every facet of your lives. You shall hear a new voice in your dreams, my children. This lore I will give to you, so choose your paths well. First by color of the deepest Twilight, come forward my little one of the Mountain."

The one called Kestrel flew up and landed close to her. "You are the one who dwells in the Twilight Sky, your sacred name is.." and the roaring sound of the waterfall drowned out the Sacred Name of this animal, Questral, from the others. "Your color will be shown by the new race which will seek the highest spiritual values."

And so she went on, through the Butterfly, the Blue Jay, the Toad, the Coyote, the Salmon, and finally the Fox, giving them all the knowledge of their true color and sacred name.

"You have asked a boon, and I have granted it. From each of you, though, I have taken a token, to be a part of this world forever more. I have taken each of your true colors to show you that, although you are separate, a part of each of you will always blend together in beauty in the sky." The sweep of her arm formed the arc of a rainbow above the assembled animals, who were awed and humbled before her.

"Go now, to your mates, enjoy the beauty of my gardens and fields, and know that even if you hear me not, my little ones, I am with you always."

These true colors of the animals, not just those in this story, but the rest of her little ones, are in grave danger now, from the Chaotic Progress which has wreaked havoc upon the Earth. Please, pray for them, and send love, healing and protection for the little ones from the ravages of mankind, whom we will call the God PrograChaos, and to the Grandmother Earth herself, who has retreated deep below us in the underground. Deep within us all and within the Earth, lies the Great Grandmother Spirit, the Spirit of Earth, whom many of us call Gaia, Demeter, etc. Children of the Rainbow, pray and work so that all may hear her heartbeat!

Denise A. Volzka

AFRICAN-EGYPTIAN STYLE HEADDRESSES

These unique crocheted and beaded headdresses are made with gold or silver threads and faceted beads. They resemble medeival chain-mail headdresses but are much lighter and more comfortable to wear. There are several styles for each of the eight Sabbaths and are great for wearing to rituals. Many were sold at Starwood and people wore them year after year. They can also be custom-made according to your specifications for color of thread, beads and crochet pattern. The prices range from $10 - $30, depending upon the expense of the thread and the beads.

If you are interested, please write to me and let me know which color you would like and for which season you request the headdress.

Blessed be,

Lorelei
P.O. Box 07437
Milwaukee, WI 53207

Due to a Mercury retrograde, Emery Pendragon's usual Astro-Advice column could not be printed for this issue. Something happened to the disk it was on and there was no backup. Along with lost keys, alarm clocks not going off and letters sent without stamps, the loss of the column was not surprising. We can't wait until Mercury goes direct...

A Letter to the Editor

Dear *Serpent's Tail,*

Thank you for the note and issue of The Serpent's Tail - and for running my ad. This is great networking, and I really like your publication.

I was very impressed with your article "Omens of the Aeon". It's obvious that the author is an informed and intelligent person. I don't wish to sound alarmist, though, to comment on your mentioning the intentional-community groups - in particular, the Kaniksu project. I am interested to know where you got the info on that, because if it is the same Kaniksu project of one TimoThy McClure of Glen Ellen, CA, I advise you, and readers of The Serpent's Tail, to be cautious. Brother TimoThy may possibly be running a scam. He sent me (and Sister Joy Bittner) a pamphlet on his "project" and was very vague, and downright cagey, in response to very specific questions posed by Joy and others, in personal correspondence, such as are they aware of the drastic seasonal changes here, are they prepared for remote living, etc. You see, Kaniksu was going to be practically in our backyard - North Idaho - and we wanted to know more about their plans, location, economic base, etc. Life is tough in the winter here, and we were concerned about a bunch of wide-eyed naive hippies (I'm a "hippie" and so is Joy - Rainbow Family) losing their ass in the snow and rain and mud. When I read in The Serpent's Tail that Kaniksu was (going to be) in "a bio-region in Washington state," I flipped - because the original plan (if it's the same project) was to "reclaim" some 300 acres of the Priest River area - a major snowbelt - in Western North Idaho! Not to mention, after much time and research on the part of a resourceful couple who discovered this area (after matching land maps with the extremely vague "map" that TimoThy sent) was about 5 miles from their homestead - this property wasn't even for sale, and was all privately owned!

So you can see, I hope, that the readers must be cautious on this matter. I support The Cause, I'm a homesteader myself - have lived in North Idaho over 15 years. But many naive people could be hurt by this. As for the Elf-Lore Family - they've been at it for years, and I applaud them. Very few "communes" make it any more unless there's a strong religious base, such as the Shakers, Quakers, Amish, or even Ananda. This is a well-documented phenomenon, and Chris Popenoe, of Washington, D.C. has an excellent book on intentional communities.

Again, your article is excellent; I felt compelled, however, to tell you of my acquaintence with the subject of Kaniksu, and pass this along to you.

Any or all parts of this letter may be reproduced in your magazine. I might add that TimoThy bad-mouthed Joy to a Rainbow Peace Project Focalizer in New York State, who sent Joy a copy of his response to TimoThy. It's too bad it got like this; we're all in "this" together, but I don't consider land scams to be petty bickering. People's life savings could be involved.

With much sincerity,
and blessings to you and yours,

Doreen Shababy
Editor
Wild and Weedy
P.O. Box 508
Clark Fork, Idaho 83811

From the Editor: *We decided to print this letter in order to protect others from a possible scam. In the interest of fairness, however, we would like to invite TimoThy to respond to the preceding allegations and give him a chance to defend himself. We mentioned in the "Omens of the Aeon" article that Kaniksu would be located in Washington state, but are not completely sure of this due to the somewhat confusing maps provided. We will print the response, if there is any, in the upcoming Spring, 1992 issue.*

The Muse's Corner

Old Holiday Cheer

In another time, in another place;
The Holy Thorn begins to flower,
the Cadum Oak breaks forth in bud,
and in full regalia stands the Cheshire Thorn.

In another time, in another place;
The grey mare romps gaily
through mistletoe and holly
while Old Tup steps out
with Marian the maid.

In another time, in another place;
Men/stags dance in click-click-time
and holiday wassailing
rings loud and clear.

In another time, in another place;
men, women and kids
through orchards and towns
did dance.

In another time, in another place;
from a neighbor's yard was dragged
to one and all was shared,
and the Yule log was lit.

Kathleen Binger

Ice Goddess

Across the wide expanse
of cold mysteries
the North Wind Goddess stirs.
From her ice castle of rainbow hues,
she wakes and yawns and stretches.
Like a snow cat
she sensuously slinks
from 'neath her covers
of snow crystals,
that shine like diamonds
in a fire's light.
She showers us, her winter children,
with frosty breath
and holiday cheer.

Kathleen Binger

Announcements and Publications

Come Celebrate
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held at the
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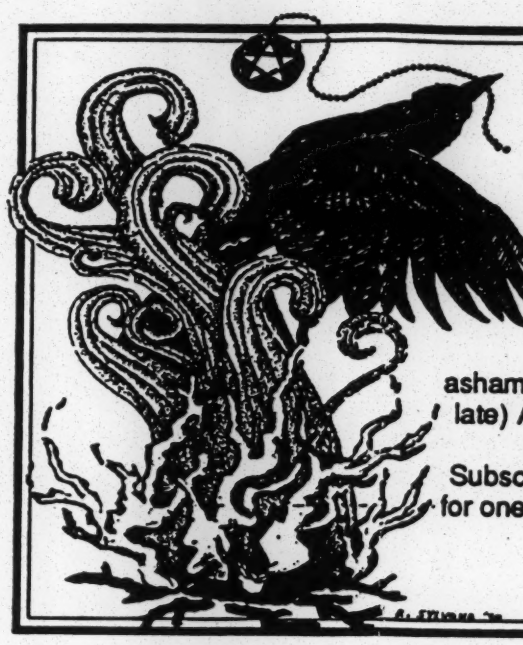
Yule - Sunday, December 22nd
at 4:30 p.m.

Candlemas - Sunday, February 2nd
at 4:30 p.m.

Please bring a potluck dish
to share...



People everywhere are talking about The Star, the new and constantly improving mini-jumbo Pagan journal.

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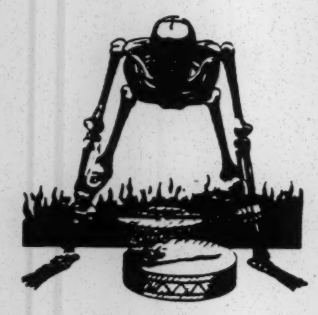
Notes from Tapchopera The Official Newsletter of the Goddess Chapter-Pagans with Early American Roots. Write (SASE):
Beket
PO Box 8212
Madison, WI 53708 $5/4 issues

Attention All Shamanic Drummers and Trance Dancers

If you are interested in being part of a drumming and dancing circle now being organized to perform at various local Pagan rituals, please let us know. We will meet twice a month on Sunday afternoons to socialize, practice and jam in a free-form kinda way. For more information, call Emery Pendragon at 643-0531. Come join us and drum and trance-dance on the Edge of Magic!



Funny, you don't look Druish...

If you've always thought of yourself as a Druid, and have wondered where all the other Druids are, drop us a line. A.D.F. is a Pan-Indo-European reconstructionist tradition of Neopagan Druidism, with an emphasis on excellence. For details, send a #10 SASE (45¢) to: A.D.F. Info, Box 9420-X4, Newark, DE, USA 19714.

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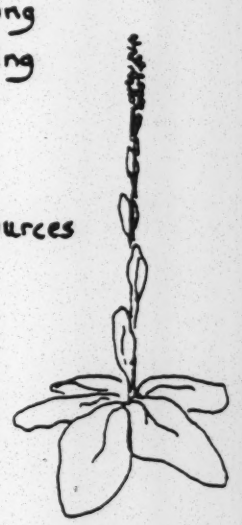

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Editorial Policy

We encourage our readers to make any contributions to the Journal such as articles, poetry, art work, chants, etc. Please see our more detailed call for contributors in the back. Our next issue will be out at the Spring Equinox, March 21st, 1992. The deadline for submissions is March 1st, 1992. We will send you a release form allowing us to print your work and to make any grammatical corrections. Please send any copies of your submission to The Serpent's Tail, P.O. Box 07437, Milwaukee, WI 53207.

Please Note: *This publication is protected by the Threefold Law. If you wish to print anything herein, please ask for permission or at least acknowledge the author and the source publication.*

Dear Friend:
Thank you for waiting so patiently for the enclosed schedule of our upcoming events! As follows is a review of just WHO CUUPS is, and some basic information about our gatherings.

Covenant of Unitarian/Universalist Pagans (CUUPS) is a group whose purposes are: to facilitate networking among Pagans and the Unitarian Universalists, whose creed is based on Freedom, Reason, and Tolerance; to provide the opportunity for the expression of Earth and Spirit based worship; and to assist in the dissemination of correct information and education regarding the nature of our Pagan religious focus.

We of the Lunamere Chapter of CUUPS welcome you, your input, and assistance for these upcoming events. If you have an idea for a ritual, a workshop, or anything else that would be of interest to the CUUPS group and the Unitarian/Universalist church at large, please come to one of our meetings, or call Mary at 962-3748 or Denise at 744-2375.

Ritual gatherings are held at the First Unitarian Church, at 1342 N Astor Street (Ogden at Astor) in Milwaukee, near the seasonal meeting times, (generally the Sunday afternoon before the Holiday). Drummers and music makers are especially invited to participate!

CHILDCARE IS AVAILABLE, BUT MUST BE ARRANGED FOR IN ADVANCE. PLEASE CALL PEGGY RIVERWEST AT 263-7197 SO CHILDCARE FOR YOUR CHILDREN CAN BE ARRANGED AND SO YOU CAN ENJOY THE RITUAL TOO!

Our gatherings are followed by a potluck dinner.
Due to environmental concerns, we encourage you to bring your own non-disposable dinnerware (this also saves on cleanup time!) Free will donations are requested to cover expenses- childcare, beverages ect. (ALMS FOR CUUPS! ALMS FOR CUUPS!)

CUUPS usually meets the first (and/or third Sunday) of the month at 12:00pm at First Church. We will be offering some interesting programs after some of the Sunday meetings, and are looking for ways to better utilize the space and time we have available in the beautiful upper "chapel" of the church- mini-workshops, anyone?

BLESSED BE!

Mirthra
Lunamere Chapter Secretary

PS: Please feel free to photocopy and pass this schedule around to others who might not know of CUUPS. Members of Elmbrook Church excluded....

CUUPS CALENDAR OF EVENTS
YULE THROUGH SUMMER EQUINOX 1991-1992

Regular CUUPS Meeting are held the First Sunday of the month at 12:00 PM Noon in the Upper "Chapel" of First Unitarian Church, Ogden at Astor. The Third Sunday of the month is also available. Additional meetings are scheduled as needed. CHILDCARE IS AVAILABLE, BUT MUST BE ARRANGED FOR IN ADVANCE. PLEASE CALL PEGGY RIVERWEST AT 263-7197 SO CHILDCARE FOR YOUR CHILDREN CAN BE ARRANGED, AND SO YOU CAN ENJOY YOURSELF TOO!

November 17th, 1991 (Sunday) 1:00 PM Geraint Wilkes, a Druid of Welsh decent will give a lecture on Welsh culture and Druidism. $3/donation.

December 1th, 1991 (Sunday) 12:30 PM Sue Sigl presents "Aspects of the Goddess", slide show and discussion of the many faces of the Goddess. $3/donatation

December 22, 1991 (Sunday) 5:00 PM Yule Gathering
Traditional holiday celebration for the turning of the Wheel of the Year. Potluck to follow.
Please bring your own dinnerware (B Y O D)
*Meeting for major participants & drummers 12:00

January 5, 1992 (Sunday) 12:00 CUUPS Meeting
Discussion Topic- Spiritualism & Paganism-their Common Roots

February 2nd, 1992 (Sunday) 5:00 PM Candlemas Gathering
a time to pull the light within. Potluck (BYOD)
*Meeting for major participants & drummers 12:00

March 1st, 1992 (Sunday) 12:00 PM CUUPS meeting,
Discussion/Mini-workshop Topic- T B A

March 22, 1992 (Sunday) 5:00 PM Spring Equinox
Theme T B A (BE IN CONTACT!). Potluck (BYOD).
*Meeting for major participants & drummers 12:00

April 5, 1992 (Sunday) 12:00 CUUPS Elders Meeting
Bring a munchie to share.

May 2nd, (Saturday) & May 3rd (Sunday)- Beltaine Weekend. Options open, Outdoor gathering is preferred, Potluck & BYOD & B's.
(Do YOU have good access to some GREAT land?)

June 20th & 21st, 1992 Summer Equinox weekend-maybe a mini PSG/Heartland/ELF weekend? Space at the Church is also available.

Upcoming Event-Date to be announced: Satanism and Ritual Abuse versus Modern Day Neo-Paganism- a professional outlook on what Pagans need to know about Paganism's "way out there" neighbor". Presented by Frank Medina, who has lectured and provided assistance to law enforcement and mental health professionals nationwide. His workshop promises to be extremely informative and is highly recommended for parents, teachers, and others who wish to explore the growing phenomena of negative cults.

THE PLANETS AND THEIR INFLUENCES ON DAILY LIFE

Planet	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Symbol	☽	♂ (♂)	☿	♃	♀	♄	☉
Color	lilac/ peachblossom	red	yellow	orange	green	dark blue	white/ light blue
CHAKRA	ROOT	THROAT	SEXUAL	3rd EYE	SOLAR PLEXUS	CROWN	HEART
Metal	silver	iron	mercury	tin	copper	lead	gold
Wood	fruit trees	oak	elm	maple	birch	pine	ash
Grain	rice	oats	millet	rye	barley	corn	wheat
Organ	brain glands	gallbladder	lungs	liver	Kidney	Spleen	heart
Cycle	0-7	42-49	7-14	49-56	14-21	56-63	21-42
Archangel	Gabriel	Samuel	Raphael	Zachariel	Anael	Oriphiel	Michael
Influence	life forces growth propagation	strength and energy	sociability interaction	overview	beauty and love	responsibility	healing wisdom
Activity	baking bread	building and gardening	eurythmy drama	crafts	painting and beeswax	cleaning	stones an music
8 fold path	speech	action	livelihood	endeavor	recollection	conception	resolves
Greek Gods	Hera Luna	Aries	Hermes	Zeus	Aphrodite	Chronos	

Submitted by Manu Thienes

This Calendar is available by subscription ($4.50/yr U.S, $5 Canada, $8 other)
From Larry Cornett, 9527 Blake Lane, Apt. 102, Fairfax, VA 22031
Publication exchanges include the right to reprint the Calendar.

Date Cost	Event and Location	Description	Contact
12/14-21	Yuletides Atlantic Beach North Carolina	Circles, meals, lectures workshops at tranquil Whaler Inn & beach	Kathleen M. Ford 4530 Broadway, #3M New York, NY 10040
12/20	Full Moon & Yule Ritual Denver/Boulder, CO area	@ Hearthstone Community Church	Denver area Wiccan Network 331-2766
12/21	Winter Solstice Bloomington, IN	Pot luck feast, music gift exchange, etc.	Santa's Elves c/o P.O. Box 1082 Bloomington,IN47402
12/21	Yule Event Central Texas	McKinley Falls Texas	P.A.C.T. P.O.Box 12041 Austin, TX 78711
12/21 $5	Yule Celebration 12 St Marks Pl New York, NY	Ritual and pot luck feast bring food and drink to share	(212) 689-9636
12/21-22	Yule Festival S. Central WI	Yule log rite, full moon ceremony, potluck feast, lore & ritual workshop, etc.	Circle P.O.B. 219 Mt.Horeb, WI 53572 (608) 924-2216
12/22	Yule Party & toy drive Salem, MA	buffet, coffee, tea magickal yule circle dancing, cash bar	Crow Haven Corner 125 Essex St Salem, MA 01970 (508) 745-8763
Near new Year	Pagan Tree Planting N. California	Includes children's tree planting, etc.	Forever Forests Box 212 Redwood Valley, CA 95470
January	Esotericon	Canceled due to $ problems	
1/17-20 $40 for $45 @ door Rooms $52 night	Etheracon Ramada Inn Poughkeepsie, NY	The spirit of Esotericon lives! Con covering nature spirituality, culture, healing, rituals,workshops	EtheraCon P.O. Box 704 Poughkeepsie, NY 12602
1/18-20 $125	Unmasking Ourselves Manhattan	Shamanic journeying, mask crafting, talking stick, drumming, etc.	Amy Sophia Marashinsky (212) 864-4482
2/1 3/21	Candlemas Spring Festival S. Central WI	Brigid invocations, ritual workshop, ritual feasting (608) 924-2216	Circle P.O. Box 219 Mt Horeb, WI 53572
2/14-17 $25 ($30 after 12/1 $35 after 1/1)	Lifespring Gathering Central Florida	Pagan/Wiccan gathering on private land, with camping, rituals, bonfires, drumming, etc.	Lifespring P.O. Box 30327 Jacksonville, FL 32230-0327
2/20-23	Winterstar Ohio	Workshops, rituals, drumming, music, Robert Shea, Robert Anton Wilson slack, cabins, lots of fun	ACE 1643 Lee Rd. #9 Cleveland Hts. OH 44118 (216)932-5421
2/22-23	Male & Female Warrior in relationship Washington, DC	Drumming, dancing and chanting with Robert Moore & Doug Gillett call Heather (301)229-8816	CUUPS c/o All Souls Unitarian Church 16th& Harvard St.NW
3/20-22	Ostra Northern CA near San Francisco	National Folkmoot with the Ring of Troth, camping ship offering, workshops rituals, etc.	Freya's Folk 537 Jones, #165 San Francisco, CA 94102-2007 Washington, DC20009
4/9-12	Spring Conclave Conclave Wisconsin	Explore and celebrate Pagan arts and culture Music, ritual, poetry,etc.	Earth Conclave P.O. Box 14377 Madison, WI 53714
4/10-12 5/1-3	Beltane Seminar Cardiff New Jersey Tampa, FL	Lectures with Church of Wicca	Church of Wicca P.O. Box 1502 New Bern, NC 28563
4/16-19 $65-$85 ($80-$95 after 3/1)	Spring Mysteries Festival Washington state sea coast	Eleusinian mysteries, rites of passage, music, workshops, room & food included	SMF/ATC P.O. Box 409 Index, WA 98256 (206) 793-1945
6/10	Memorial to Salem Victims Salem, Mass.	Dedication of permanent memorial to victims of Salem witchcraft hysteria	Salem Witch Trial Tercentenary (508) 745-9595
6/15-21	Pagan Spirit Gathering W. Wisconsin	Rituals, workshops, music networking, bonfires, etc. (608) 924-2216	Circle P.O. Box 219 Mt.Horeb, WI 53572
6/18-21	Free Spirit Fest N. Maryland	Rituals, workshops, music networking, dancing, performances,etc.	FSA P.O. Box 5358 Laurel, MD 20726
7/10	Memorial to Salem victims Salem, Mass	Dedication of permanent memorial to victims of Salem Witchcraft hysteria	(508) 745-9595
7/10-15	School for Priestesses W. Wisconsin	Women's workshops, rituals, vision quest etc.	Circle P.O Box 219 Mt.Horeb, WI 53572
7/21-26	Starwood New York near Erie, PA	Rituals, workshops, drumming, bonfires, music ecstatic dance, fireworks, fun, partying, etc.	ACE 1643 Lee Rd. #9 Cleveland Hts. OH 44118 (216)932-5421
7/31-8/2	Ecumenicon Baltimore, DC area	Workshops, rituals, etc. Neopagan, Oriental, Mystic Christian, and other paths call Charles(301) 445-0388	Ecunenicon Box 302 11160 Viers Mill Rd L15,Wheaton,Md20902
8/1-3 $25 $35 @ gate	Balefire Lammas Rites Central Indiana	Workshops, past life, pathworking, drumming, Spiral Dance-Wicca	Whitewater Valley Grove P.O. Box 1728 Richmond,IN 47374

Date Cost	Event and Location	Description	Contact
8/12-16	Pan Pagan Festival N. Indiana	Rituals, workshops, music, camping, etc.	Midwest Pagan C. P.O. Box 160 Western Spgs, IL 60558-0160
8/14-16 $100	Pagan Church Conference Near Seattle, WA	Conference for representatives of Pagan groups doing rituals open to the public on regular schedule	ATC P.O. Box 409 Index, WA 98256 (206) 793-1945
9/18-22	Gathering of the Tribes North Georgia	Earth Religion leadership conference, and conference on the Goddess and the god	(404) 429-9252
Fall 1992	Alban Elvid Fest. Central Maryland	Festival of the Harvest celebrated in the Old Ways, workshops, rituals dance, drumming,music, etc.	Alban Elvid Fest c/o P.O. Box 5128 Laurel, MD 20726
10/30-11/1 $45-$55 ($50-$65 after 9/15)	Hecate's Sickle Near Olympia, WA	Samhain fest honoring Dark Mother, Ancestors workshops, rituals, music cabins and meals provided	HSF/ATC P.O. Box 409 Index, WA 98256 (206) 793-1945
12/13-20	Yuletides Beach area North Carolina	Circles, meals, lectures workshops at tranquil Inn & beach	Kathleen M. Ford 4530 Broadway, #3M New York, NY 10040

TOURS AND SELECTED ONGOING ACTIVITIES

	Kenny & Tzipora	Concerts & workshops	
12/1-2	New Jersey	(201) 743-2587	
12/7	New York, NY	(212) 228-0750	
12/8	Quins, NJ	(718) 937-8120	
12/13	Cambridge, NJ	Earth Spirit Coffeehouse	
12/14 $35	Boston, MA area	Magick, herbs, drums, chanting	Darcie P.O. Box 15230 Kenmore Stn Boston, MA 02215
12/15	Rhode Island	(401) 725-3344	
12/28	New Brunswick, NJ	(201) 572-4173	
1/11-12	New York, NY	Tarot ● spellbound	
11/15,16	Bellville, NJ		
1/18	Washington, DC	(202) 328-8513	Call Shirley
1/21,22	Ashville, NC	U.N.C.Men's & Womens Workshop (704) 258-3805	
1/24-25	Port Lucy, FL	(407) 879-3634	

TO OBTAIN FURTHER DETAILS, SEND A SASE TO THE CONTACTS LISTED

This calendar is now available and uploaded frequently on CompuServe's New Age Religion Library. Downloading and uploading into local BBS systems is encouraged, along with copying and distributing to friends.

THE SERPENT'S TAIL

A CALL TO ALL

Shamans, Magicians, Amazons, Networkers, Rainbow Warriors, Fairies, Cooperators, Satyrs, Nymphs, Tribespeople, Forestfolk, Wizards, Elves, Witches, Gypsies, Econauts, Pythonesses, Recyclers, Consciousness Explorers and Treehuggers..

PLEASE SUBMIT

articles, poems, essays, invocations, rituals, recipes, chants, songs, artwork, letters to the editor, announcements, etc.

ON THESE TOPICS

Astrology, Herbalism, Magick, Wicca, Shamanism, Comparative Mythologies, Buddhism, Goddess Worship, Native American, Egyptian Mysteries, Environmental Issues, Tarot, I Ching, Runes, Seasonal Subjects and other New Aeon-Related topics to:

The Serpent's Tail, P.O. Box 07437, Milwaukee, WI 53207

Make your Contributions in Creating the New Myths for the New Aeon!

A CALL TO ALL

The Serpent's Tail

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Would you like us to keep (re)creating The Serpent's Tail for the seasonal transitions? Here at the core (editorial board) we are finding the $$ side becoming too much for just us to bear. We are weaving a sustaining web. We ask your support in strengthening the connections...

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THE SERPENT'S TAIL

Hallow's Eve/Samhain 1992

A Seasonal Journal to help carry us through the Transition. Come join the Mythmakers, Earthdwellers, and Transformation Dancers!

MEMENTO MORI '81

The Serpent is an ancient symbol that has been revered by many cultures from China to India to native North America. It represents the image of the life force in the field of space and time, continually throwing off death and being reborn. As the snake sheds its skin to be born again, so too does life shed its generations one after the other and create new ones. The serpent is in the form of a circle eating its own tail, as does life live by killing and eating of itself, dying and rebirthing, like the moon casts its shadow to become full again. The serpent thus is a representation of the primal mystery and paradox of life.

The ancients recognized that the Earth had various energy lines and their connecting nodules that also corresponded to the nervous systems of Earth creatures. These energy lines were perceived as winged serpent or dragon tracks which carried power from one place to the other. These so-called "ley-lines" were traced across our planet from the menhirs of the neolithic people in England and Ireland (where mysterious "circles" are suddenly appearing today) to the Dragon Vein Processions in Asia to the Great Serpent Mound in prehistoric Ohio.

We once again recognize the connections between the macrocosm and the microcosm, between our bodies and the Earthbody so that we can try to keep in harmony with the Earth as Gaia, as a Serpent Force; a living organism with a delicate balance and narrow parameters between life and death.

Mission Statement

The Serpent's Tail is a quarterly seasonal journal that has been conceived to evoke planetary consciousness, the reverence of Natural Laws and advocates a wholistic and balanced approach to all things. We believe that human beings are not meant to take 'Dominion of the Earth' as written in the patriarchal Bible, but are a part of the Great Web of Life in which all creatures are interdependent. Of imminent importance is the preservation of our planet, of Earthmother, for it is Her body that sustains us. We are endangering our planet and therefore ourselves through overpopulation, the burning of fossil fuels and other consequences of the Industrial Revolution. The forces that have driven the modern industrial consumer world will have to reckon with the 'life out of balance' (Koyaanisqatsi) they have created. Prometheus's act of stealing fire caused him to be condemned by the Gods for upsetting the natural order. Any favoring of manmade laws over Natural Laws or any favoring of human life over other co-creatures will cause imbalance. Thus it is better to utilize the planet's natural sun, wind and water energy for fuel. When considering our planet, we should 'Let it Be' as much as we can.

The Natural Laws are the governing principle behind everything and apply to us all. The world of form, of creation, is the process that unfolds according to the underlying Natural Laws. Power comes from knowing which direction the flow is going and acting accordingly. Therefore, it is wise to observe and consider these laws and work with them.

One of these Natural Laws is the Law of Polarity. This Law states that all things contain their complementary opposite. As a pendulum that swings too much in one direction and therefore must swing back again, any over-determined action in any one area will produce its exact opposite or polarity. By studying the Law of Polarity, we realize paradoxically that freedom comes from obedience to the Natural Order, power comes through cooperation, the wise leader leads without coercion, independence comes through service and greatness is achieved through selflessness.

In order for a change in outside manifestation to take place, there first must be a change of consciousness within. The greatest is reflected in the smallest and vice versa. We are on the path in search for new explanations to the age-old Great Mysteries. We are looking to Science for our Creation Myths as the 2000 year-old book is no longer valid for our times. We therefore are asking our readers to help rewrite the old myths that no longer reflect the 'Zeitgeist' that we live in and create the mythology that will determine the New Aeon as we enter the turning of the Millenium.

As Above, So Below

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Editorial Policy

We encourage our readers to make any contributions to the Journal such as articles, poetry, art work, chants, etc. Please see our more detailed Call for Contributors in the back. Our next issue will come out on Candlemas, February 2nd, 1992 instead of at Yule as was done in previous years. The deadline for submissions is January 10th, 1993. If we decide to publish your submission, you will receive a free copy of that issue. We will send you a release form allowing us to print your work and to make any grammatical corrections. Please send any copies of your submission to The Serpent's Tail, P.O. Box 07437, Milwaukee, WI 53207.

Please note: This publication is protected by The Threefold Law. If you wish to print anything herein, please ask for permission or at least acknowledge the author and the source publication.

About the cover... Our cover art for this Samhain issue was taken from an original block-printed illustration from Ormworks stationery, cards and magical jewelry. They have a wonderful selection of original artwork on Pagan themes on greeting cards and other stationery. Each card has also been carefully researched for authenticity. Patti Benson, who helps sell her husband's artwork, is one of the friendliest people you'll ever meet. They can be reached at 11719 Beaconsfield, Detroit, MI 48224.

("Memento Mori" means "Remember that you will die' in Latin. This phrase was obviously very popular in the Middle Ages during the Black Plague.)

About the artist... The artist who did the work on the Illumisnotus or the Nose in the Pyramid had also done this year's Spring issue cover with the satyr and the nymph. Steve Evans is an urban shaman who can be seen walking the streets of the East side — a mountain man who just came down from the hills to take his dogs for a walk. He has an interest in illustrating Civil War uniforms, does political cartoons, and lives in the Land that Time Forgot.

We are definitely a non-profit organization, being financially supported by a core group and subscription fees. We would like to promote a barter system that frees us from the monopoly of the privately-owned Federal Reserve's printed money. Therefore, advertising is free in exchange for a year's membership. We also welcome any exchange publications and ads. Anyone who wants to barter products or services may advertise in exchange for a year's subscription. We prefer handcrafted items that are ecologically conscious. Our attempt is to promote alternatives to the mainstream to enable more dependence on each other rather than on the dictates of an enormous corporate monoeconoculture. The trade or barter agreement would be left to the discretion of the parties involved as to whether they want to exchange money or goods and services..

The Turning of the Year
Samhain/Halloween

The following informative article on the holiday we now know as Halloween was written by Nancy Conner, who publishes the Motherspirit Network. You may inquire about receiving a copy at P.O. Box 1360, Exton, PA 19341.

Historically speaking, in Celtic lands this festival was called "Samhain" (pronounced sow-en). In most texts, Samhain is said to mean "Summer's end", although recent work by another scholar suggests Samhain comes from *Sama Teine* , or "Fire (teine) of Sama", Sama being a pre-Druidic Goddess of Death, Rest and Rebirth.* Samhain is directly opposite Beltane on the wheel of the year. These holidays mark the two main seasons of the Celtic year, and Samhain has been the traditional "New Year" in both Celtic and Anglo-Saxon times. This was also the season of the Roman festival in honor of the Goddess Pomona, patroness of all fruits and trees. Every Roman banquet ended with apples as an invocation of Pomona's good will.

Samhain is also the third and final harvest festival, and in ancient Celtic times was connected with the return of the herds from pasture, as well as the harvest of apples and other fall fruits. It was the time of year when laws were renewed, annals and genealogies were recorded, and land tenures were renewed. In some places, all household hearth fires were extinguished and relit from a common sacrificial fire.

Divinations for the future were performed at this time. It was also believed that on this night, the veils between this world and the spirit world were drawn aside. Loved ones who had passed on were honored with offerings and feasting, and steps were taken for protection against malevolent spirits.

Today, Pagans celebrate Samhain with many traditional symbols. The household is decorated with the harvest of the season: apples, squash and other seasonal fruits and vegetables. To Pagans, Samhain is a serious festival. Ancestors and loved ones who have died are honored. It is also the Wiccan New Year. Old fears, habits and problems are released, and the new possibilities of the future are welcomed. Samhain is a crucial point in the turning of the year. Doorways open between the worlds of spirit and matter. Divinations for the coming year are performed.

Other traditions sometimes observed are the donning of costumes and masks. These can range from the traditional black cape to shamanistic representations of nature spirits, or fantastical creatures of fantasy. The common representations of the "Halloween Witch", with the black cat, broom and pointed hat are in fact a representation of the Wiccan Goddess in her Crone aspect, Her other aspects being Maiden and Mother.

The most well-known Halloween custom seems to be that of "Trick-or-Treat". This custom seems to have originally been part of the Beltane celebrations in Pagan Europe. (Remember, Beltane mirrors Samhain across the year). In places such as England and France, children would go house to house on May Day, carrying miniature Maypoles and a doll called "Lady of the May", the Goddess in Her Maiden aspect. Going door to door, they would ask for small gifts of money or food, or else there might be losses in the harvest for the coming year (fruit on the tree, corn in the field, etc.). In other words, offerings should be given to the Goddess to ensure a plentiful harvest during the coming year. Variations on this custom are now carried out at Samhain, the final harvest of the year.

Nancy Conner
Jan. New Moon, 1992

**Thanks to M.R. for the note on "Sama Teine".*

Never Again!

Another View on the Causes of The Burning Times

The 300th anniversary of the Salem Witch Trials is being remembered this year. We pause to think about how such unspeakable cruelty could have happened and also to reflect on how such attitudes still manifest themselves today.

Anyone who watched the Republican National Convention this year will look with a sceptical eye upon the "Freedom of Religion" part of the Constitution. Here we saw Dan Quayle schmoozing with Pat Robertson, who believes that feminism leads to lesbianism and witchcraft. (Of course feminism can lead to witchcraft - women are discovering Goddess!) Then Pat Buchanan talked about a "religious war" between the "Judeo-Christian" faith and the rest of us unbelievers and infidels. When seeing shots of Jesse Helms and Jerry Falwell in the convention audience, one does not have to look far to know what four more years of King George will be like.

A very moving ritual remembering those who perished needlessly during the Burning Times was held at this year's Pagan Spirit Gathering (an annual festival in Southwest Wisconsin) by the Children of the Laughing Greenwood coven. It began with the "Salem townsfolk" whispering among themselves, spreading tales of their neighbors' sorcery, evoking fear and distrust among all. The accused were slowly being sent to the burning stakes, the charges became more and more preposterous, until in the end, the accusers were also summoned to the gallows.

One can see how the Church, in order to fulfill its own ends, first instilled fear and revenge in the people and then set up an elaborate torture and execution system to carry out its goals.

A woman suspected of sorcery is arrested at Salem: the charge against her is produced and a yoke is held ready for the humiliating procession to the jailhouse.

What were the real reasons the Christian Church persecuted witches and followers of the Old Religion? Was it done only to eradicate the old Pagan ways, to stamp out matriarchal power, or was there another reason for this viciousness?

Marvin Harris, a noted anthropologist and author of several compelling books, puts forth his own conclusions for the origins of the Burning Times in his book, Cows, Pigs, Wars, and Witches: The Riddles of Culture. NY: Random House, 1974. This article will summarize Harris' theories put forth in the chapters entitled ''Broomsticks and Sabbats'' and ''The Great Witch Craze''.

He begins by using an estimation that 500,000 people were burned to death in Europe for the actual or implicated practice of witchcraft between the 15th and 17th centuries. The procedure usually began with a defenseless widow, wise-woman or midwife, being accused of flying to the sabbat on a broomstick, having sex with the Devil and making a pact with him. The accused women were made to confess under torture and were subjected to more torture if they tried to retract their confession, thus making the guilty sentence the only possible outcome. This was also demonstrated by the spurious method of throwing witches into the river - if they floated, they were using witchcraft, if they sank, they were innocent but, unfortunately, drowned.

Thus a person accused of witchcraft had only two choices - to be returned repeatedly to the torture chambers for a confession or to die once and for all at the stake. Those who were penitent even had the lucky opportunity to be strangled before the fire was lit. To add insult to injury, the witch's family had to pay the bill for the services of the torturer and the executioners. They also were billed for the cost of the fagots (sticks and twigs used for kindling) and for the banquet which the judges held after the burning. (Sometimes the other great enemy of the Church, namely homosexuals, were used as kindling to burn witches, thus earning the name ''fagot''.) These powerful followers of the "Prince of Peace" could also confiscate the entire estate of any person condemned for witchcraft. All the more incentive to keep the fires burning...

The methods used for these tortures pay tribute to the sadistic imagination of the inquisitors. One observer said that he could not banish the memory of what he had seen take place in the torture chambers. He said, "...I can bear witness, I can describe, I can deplore how the human body is violated." (p. 211). These acts were all perpetrated by a religion that claimed to practice the virtues of "love your neighbor" and "Do unto others as you would have them do unto you". This hypocrisy has not yet been addressed even in modern times. The Church has not yet made a formal apology, as far as I know, for the pain it inflicted on thousands of people in order to serve its own purposes.

Mass tortures in Bamberg, Germany where over six hundred victims of the Inquisitors were burned to death. The "Zealots of Love" (as Joseph Campbell calls them) were working overtime.

As he was researching the data for his book, Harris noted that before 1000 it was actually forbidden to believe that sabbat flights actually took place and no one was executed for having been seen with the Devil. It was only later, after 1480, that it was forbidden to believe that these witch rides did *not* take place, and it was only after 1480 that torture was used to extract confessions. Before that, the Church ''maintained that the ride of the witches was an illusion produced by the Devil. Five hundred years later, the Church officially maintained that those who claimed that the ride was merely an illusion were themselves in league with the Devil.'' (p. 214)

What had happened in between? This is what Marvin Harris's theory for the real reason behind the Burning Times rests upon. Numerous organizations had been growing and began to rebel against the authority of the Church and its monopoly on tithes and sacraments. What the Church needed was a scapegoat to divert the people's dissatisfaction with its own corruptness, to the fear of witches and sorcerers that "abducted babies and killed livestock".

During this crucial point in time, the seeds of the Reformation were already being sown and many independent groups were challenging the monolithic powers in Rome. What prompted this change was the passing of feudalism and the emergence of the merchant class in growing towns. Many peasants lost their land and drifted to towns in order to seek employment. They were pauperized and alienated and watched as the Church and the nobles continued to live in wealth and luxury.

There were also many Messianic movements going on at this time, which predicted the coming of a great leader who would usher in the so-called Third Age. Abbot Joachim of Fiore believed that the first age of the world was the Age of the Father, the second the Age of the Son, and the third the Age of the Holy Spirit. (Sounds a lot like the predictions Crowley made about the Ages of Osiris, Isis and now the Age of Horus.) In Germany, the Emperor Friederich II was expected to perform the role of the Antichrist, purging the Church of wealth and luxury and destroying the clergy. He openly defied the Pope but died an untimely death in 1250 after he fell off of his horse and drowned. There is a famous German poem about him and he is still expected to come back and lead his people into victory, much like Britons are awaiting the return of King Arthur. According to a book written about him, he would come back on a white horse and would massacre all ''moneylenders, price-fixing merchants, and unscrupulous lawyers.'' (Sound familiar?)

There were many other movements like this one, including the Albigensians, the Waldenses, the Vaudois, and the radical Anabaptists. There were the Hussites who confiscated church property, the Bohemians established independent communes, a group of flagellants whipped themselves as a means of ''straightening the path'' for the Third Age, and another group greeted each other as ''brother and sister'' and sang revolutionary songs.

In order to combat these "subversives", the Church created the Inquisition, which used special paramilitary powers to exterminate any "heretics". These ''heretics'' who were forced underground in France, Italy, and Germany were the first groups to be tortured and executed while the witches were still protected by the *Canon Episcopai*. This document forbade belief in sabbat flying in the first place, which was the Church's official viewpoint up to this time.

Eventually though, the papal inquisitors didn't like the thought of not being able to prosecute the witches along with the heretics. If witches could also be tortured, their confessions might lead to other secret conspirators and more victims for the sadistic executioners. (How con-veen-ient!) That is why a person under torture *always* had to give names of others they had seen at the sabbat. Finally Pope ''Innocent'' issued a bull in 1484 ''that authorized inquisitors Heinrich Institor and Jakob Sprenger to use the full power of the Inquisition to extirpate witches throughout Germany.'' (p.216) These are the same people who brought us the infamous book, The Hammer of the Witches , a complete witch hunter's manual. This book gave detailed accounts on how witches were to be identified, arraigned, tried, tortured, convicted, and sentenced. I was in Germany last summer and saw some of the torture chambers and the heinous devices that were used. An especially cruel punishment was to tie the witch up in a burlap sack along with a rooster, a snake, a cat and a dog and throw them all together into the river. This also reflects upon the attitude medieval Christianity had toward animals and nature in general. But the publishing of the Witches Hammer proved that the witch-hunting system was now complete and ready to be used in Europe for the next 200 years.

The witches begin by denying the Christian faith in the presence of the Devil. They then trample on the Cross as a symbolic act of rejection. Later the Devil puts his mark on them and they promise to sacrifice a child each month and to fly to the Sabbath regularly.

Marvin Harris asks why the inquisitors were so obsessed with creating witchcraft, with stories of flying on a broom to the sabbat and having intercourse with the Devil. First of all, the stories of broom flying came from the fact that witches made ''flying ointments'' using psychoactive plants such as belladonna, henbane, datura, aconite, and mandrake mixed with lard. The ointment worked best in a heated room so the skin pores would open and on moist areas of the body such as the armpit, back of the knees, and the genitals. Thus a broomstick was often used to insert the ointment into the vagina. The effect of the ointment was to cause the subjects to fall into a deep sleep during which they dreamed of wild rides,

frenzied dancing, and other weird adventures of the type connected with medieval orgies. This type of use of hallucinogens in rituals and by shamans is world-wide, including the native tribes of South America. The witches were carrying on the Western tradition of eating the "Flesh of the Gods" which first began with amanita mushroom-eating shamans in Siberia. The question is why would the Church feel so threatened by some tripping witches?

Harris suggests that "the principal result of the witch-hunt system was that the poor came to believe that they were being victimized by witches and devils instead of princes and popes." (p. 237) "Preoccupied with the fantastic activities of these demons, the distraught, alienated, pauperized masses blamed the rampant Devil instead of the corrupt clergy and the rapacious nobility. Not only were the Church and State exonerated, but they were made indispensable. The clergy and nobility emerged as the great protectors of mankind against an enemy who was omnipresent but difficult to detect." (p. 238)

It should be noted that very rarely did any of the upper classes get accused of witchcraft since this was mainly a battle against the disenfranchised poor. The poor were the ones who were gaining strength and courage from the various messianic protest movements. By creating the witchcraft mania, however, the Christian Church "demobilized the poor and the dispossessed, increased their social distance, filled them with mutual suspicions, pitted neighbor against neighbor, isolated everyone, made everyone fearful, heightened everyone's insecurity, made everyone feel helpless and dependent on the governing classes, and gave everyone's anger and frustration a purely local focus." (p. 239) Besides, they were being given visual and olfactory proof from the burning witches on the outskirts of town that their problems were being taken care of. Add to that the incentive of being able to confiscate property and levee fees and it is no wonder the witch hunters went about their dirty business so enthusiastically.

What does this say about our situation today? At the official rememberance of the 300th anniversary of the Salem Witch Trials this year, signs were put on statues of the victims to exonerate them of their crimes such as: "She did none of these horrible things." or "She was innocent of these crimes." This is an outrage! These words are just reinforcing the belief that these women actually *could* have flown to the sabbat and conversed with the Devil but they didn't. Nowhere was there any mention of an apology by the Christian Church for its 300 year holocaust of pagans, women, herbalists, midwives,animals, and the poor. Luckily, some pagan groups got together and decided to go to Salem and try to set the record straight.

Can something like this happen again today? Yes it can, and it is happening everywhere right now. We may not be burning witches anymore but we are still persecuting people for their religious beliefs - the Republican Convention, the Fundamentalists, and the TV programs "Pagan Invasion" and "The New Age Movement" on Channel 30 all attest to that. In Wisconsin, there are several towns that still "burn a witch" in effigy as part of their Halloween celebrations and think nothing of it. Luckily, several groups have been organized to help these townspeople to understand the error of their ways and two towns have discontinued this insensitive practice.

We can battle the negative propaganda by spreading positive information about what Pagan religions really stand for. We can reaffirm the fact that the Devil is a Christian invention and that we do not believe in Satan or the practice of Satanism. We can also try to refrain from whispering and backstabbing in our own lives. Some men will have to ask themselves why they hate women so much (the Navy tailhookers can go first). We can try to stand up to the "petty tyrants" in our own lives who try to control and hurt us and who one could easily imagine to have been an inquisitor in a previous lifetime. We can ask ourselves why groups like the former East German Secret Police and Stalin's henchmen could always find members willing to commit such unmentionable deeds. We can look at ourselves and see our lives as a microcosm of the world at large and how our actions affect others. When we can do these things, we can truly say "Never again!"

Karin Clark

An auto-da-fé, (an act of faith), a Spanish term usually applied to the public burning of a heretic by the Inquisition. On this occasion, at Toulouse in 1577, four hundred so-called sorcerers were put to death.

On Paganism

So just what are Pagans? As in Unitarian Universalism, we Pagans, too, affirm the right of individual choice, tolerance and respect for those on other paths. You may hear us bemoan Christians though, and there is a valid reason for this. Many Pagans have a true, vivid memory of past incarnations which took place during what we call "The Burning Times." This was the time of the Witch Burnings and the Inquisitions, when all free thinkers, healers, shamans and those of like mind were subject to the genocidal policies of the early christian church.

As a reaction to this, many Pagans have felt that any place with the "C" word ("Church" thinking Christian) in it, to be a bastion of negative, constraining, demeaning, intolerant, and hypocritical energies. "Egad, You're going on Sunday to a WHAT?!" is what some might say.

I, being your basic well-read Pagan, was not aware on coming to this church that early Unitarian Universalists were also persecuted by this "Fascist Church of the Middle Ages". There is a natural affinity here, one that many Pagans will find a blessing and a greater community of faith in the years to come. Pagans are hearing about Unitarianism, and are coming toward this community very interested in this faith's tenets of "Reason, Freedom and Tolerance", and of works done for the greater good of humankind. Some of us are "coming out of the broom closet", so to speak, this year being the 300th anniversary of the Salem Witch Trials. That this year is also the 150th anniversary of the Unitarian Society I feel is a cute coincidence, and bodes good for all.

Pagans hold most reverent in their hearts the belief in the entity/deity of the Earth. We feel the affinity to both the Female and Male in all that is. Many of our rites honor the Female aspect, especially those of the cycles of the moon. These cycles represent the Maiden in Her waxing time before the full moon; the Mother, the full moon, and the Crone, the waning or decreasing moon. The Male aspect is often seen as the Sun, and His times of Solstice and Equinox being, as in the days of old, the "gathering times for the tribes".

Our approach to life on this plane is generally one of interaction with all the aspects of the human spiritual condition. Our understanding and acceptance of reincarnation helps us to be aware of Karma, in what we call the Three-Fold Law: What you do will return to you three times. That's a law that is integral to our faith.

As there are many different branches of Christianity, so are there many branches of Paganism -- all kinds, from the happy hippie Deadhead, to the modern "City Witch"; from the Country Earth Pagan to the Ritualistic Ceremonial Magician. Each have their differences, as the many brands of Christianity do also. And as Christianity has its percentage of weirdos and "false shepards", so too does Paganism.

But the normal nice, gentle, Earth-Loving Pagans don't make good press, you know -- but stories of nasty, evil people do. The media especially relish the macabre aspects - mental cases and warped things, supposed Satanism, gang Voodoo and other cult crimes. So, if it happens to be a bunch of wild teenagers trying to get connected with energy they don't see as hypocritical and demeaning, or some mental case out there butchering people, all the bullhorns come out decrying the evilness of Satanists and Pagans. Tarring all of us with the same brush. That doesn't mean they are Pagan, you know. Like my mother says, "You gotta watch out - there's a lotta weird people out there."

Have you ever noticed, though, that once any type of weird, sick, occultish crime is identified with a Christian focus, all the hubbub seems to die down quite quickly. You never hear anything about it, as if it were a sacred cow, just because they have a so-called Christian orientation.

This is where I have a problem. Some teenagers seek the connection between power and their "pretend Satan" because they have no way of accessing the positive worship of witches and Pagans. Most Pagans are still very secretive. Their fears of modern day persecution from right-wing fundamentalists has kept many in the ol' broom closet afraid for their jobs, their homes, and their loved ones. I would bet that if those getting involved in such negative activities had been given access while young to places of intelligent worship, such as the Unitarian Church and Society where the search for wisdom in all its forms is respected and tolerated, they would not feel the need to seek such negative means to their end. We Pagans appreciate the Unitarian ways of seeking faith intelligently. The majority of Pagans are very well-read, and approach the search for knowledge as a never ending process.

One of my most beloved of ancient Pagan writings has this to say about our religious worship:

All my acts of Love and Pleasure are my rituals. So sing, feast, dance, make music and love, all in my presence, for mine is the ecstacy of the spirit, and mine is joy on Earth. For my law above all, is love unto all beings.

Sounds a bit hedonistic if you have a dirty mind, but be assured -- the utilization of the act of lovemaking as the focus of religious worship is a most sacred thing. The "Great Rite" is usually utilized rarely, and only by two most in tune with love for each other and the God and Goddess whom they represent in such a rite. These Rituals of Love and of Rites of Passage, have been suppressed to the detriment of society. The goal of the

suppressed to the detriment of society. The goal of the early Christian Church was to take the power away from the people "for their own good". What these narrow minds did not foresee is that their so-called "moralistic" societies would begin to erode when these Rites of Passage and the respect of Womanhood were abandoned.

Paganism is a fertility religion, and our appreciation of the joys of the two-backed beast and the beauty of loving, giving sensuality reflects our belief that sex is not dirty, but being most at one with the Life Force, the All that Is, whatever you choose to call it.

Nowadays, times being as they are, Caligula-type orgies are unheard of, to the dismay of some new seekers of this path. Things did get a bit wild in the sixties, though, but for sure, they weren't all witches and Pagans.

The fertility of the Earth, as our mother, our provider, is an aspect of worship which is not new. Our ancestors were in tune with Her rhythms and ways. Humankind's focus has been forcibly shifted from that which respects the planet's life and beings to one of consuming ego materialism. The Age of the Zodiac, the constellations of time, are in the throes of change: Shifting from Pisces, the symbol of the two fish, being the early, secret symbol of Christianity... to Aquarius, the Waterbearer and blender of the tides of life. Humankind is awakening, and remembering in the depth of the soul, of the sacredness of the Earth and its seasonal Rites of Passage which celebrate its being.

Mirthra

The following article is a continuation in a series that began in the summer '92 issue of The Serpent's Tail. It is part of a larger series of Occasional Papers published by Tauronn Paganus, of the Mother Earth College of Ontario, Canada. It will be continued in upcoming issues and a bibliography is available upon request. We hope you enjoy this interesting and scholarly look at the Serpent as Goddess throughout history.

Nehushta

The Goddess as Serpent

The scene of the Sacrifice of the Hero in the cave painting of Domboshawa, Zimbabwe, shows a Priestess, a Bison-bull -- and Python. This probably predates the cave paintings by the same people, or culture, at Altamira (Spain) and Ariège (France), which are dated about 12,000-15,000 bce.

The Tanist comes to be Serpent through his ritual murder by the Lord of the Waxing Half of the Year, who thereby gains the love of The Goddess, incarnate in the local tribal Queen-Priestess. At Midsummer, the Star-son in his turn is sacrificed by the next Tanist. From the ashes of his cremated corpse arises the proto-Phoenix, incarnated in the new Serpent-to-be.

Each Easter-tide, the Goddess as Serpent lays the red Dragon-Egg, the *glain* of the Druids (Welsh, *Derwydd*: "oak seer/knower") -- which Egg She in human Aspect then eats, so becoming pregnant of the next Divine Child, who will be "born" at Mid-winter, 280 days, or ten lunar months later. This is a global phenomenon: if Jurupari, the god of the Uaape Arawak (South America/Caribbean) were to have sexual intercourse with a woman, he would turn into a Serpent.

Ancient languages give the Serpent the name "life", identifying Her with the Mother of All Living. One Gnostic account of the Eden myth makes a triple pun in Aramaic, to equate the Teacher with the Serpent Mother: *Hawwa* (:"Eve")*:hawa* (:"to instruct")::*hewya* (:"serpent"). In Arabic "Eve" combines the ideas of "life" (*hayyat*) with the title "serpent" (*Hayyat*). (Hebrew *hayyat*, in LXX {the Septuagint} most commonly translated *therion*, emphasizes the wild and bestial; in zoon {never, in LXX, used of the human} the emphasis is on *unceasing* life, contrasted to the human.

The oldest myths have the Primal Couple Goddess and Serpent. The Phrygian *Ophiogeneis* (Greek: "born of a serpent") said their male ancestor was the Great Serpent, who dwelt *in* The Goddess - as Mother Earth. The paradise where the Serpent lives is the Womb of The Goddess; Old Iranian *Pairidaeza* (:"enclosed {garden}") is the title of The Goddess as Virgin. The Hebrew for Eden means "place of delight".

The Great Serpent from which the Ophiogeneis derived lived, it was said, in a sacred grove. A grove, especially if on a hill-top, stands for the pubic hair of Ge or Her local analogue. *Mons Veneris*, the "mount of Venus", (German, *Venusberg*) now a somewhat old-fashioned physiological euphemism, means the pubic mound; it was from thence that the original Fall took place, literally and metaphorically. (This image is one of the roots of that curious Victorian writing called pornotopia.) Given that Havva/Eva is Serpent, belief in their descent from the Serpent-Goddess must have been held by at least some of the ancient Hebrews. Such sorts of belief derive from totemism; the serpent is often a

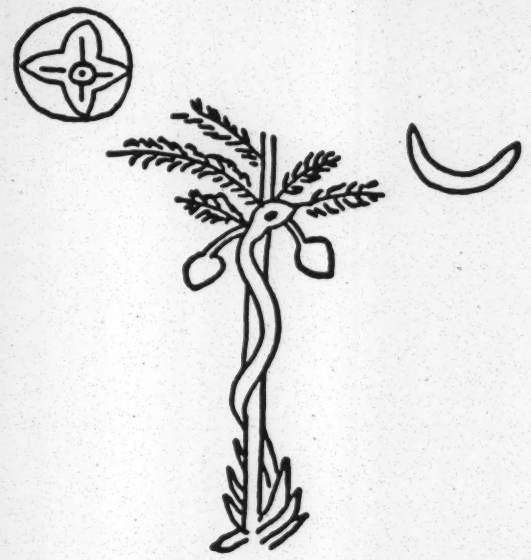
totem, globally. The immunity to snake-bite and the ability to treat it that is attributed to some clans presumably arises from the assumption that a serpent would no more harm its fellow-clansmen than they, it. The Hopi ceremony of washing the snakes annually fills the kiva (a symbolic womb of Mother Earth) with dozens, sometimes hundreds of rattlesnakes, yet it is said that in neither that rite nor the rain-dance for which it is a preparation has a Snake Clan member been fatally bitten. There are several other Pagan snake-handling rituals with similar records.

Hindu shrine showing the Lingam and theYoni; a Kundalini snake is coiled around the Shiva Lingam. The Yoni symbolizes the all-powerful energy of femininity, the snake is the Kundalini tamed, and the Lingam symbolizes ultimate transcendence. Stone sculpture from Bagh, India, circa fourteenth century.

The Egyptian Pyramid Texts (ca. 2,350-2,175 bce) speak of the Serpent as both celestial and terrestrial -- indeed, subterranean. In Her heavenly Aspect, She graces the deserving with immortality. Her eye was the Pole Star, which in 3,000 bce was Alpha Draconis, the Eye of the Dragon - our constellation Draco. Patriarchal Greek myth said that Draco is the apotheosis of the Kastalian Serpent slain by Kadmos, the brother of Europa, on the site of Thebes. Thebans claimed descent from the teeth of The Dragon. This was from the Pelasgian myth, as revised by the post-Dorian Greeks: Ophion boasted about being the Creator; the annoyed Eurynome kicked out his teeth, which is why he has only fangs left, and banished him to the Underworld. As we shall see, that also is patrist propaganda.

As divine phallos in perpetual erection, the Serpent god of patriarchal (and obviously emotionally adolescent) myth is the Tree of Life, *axis mundi*, the pole passing through the still centre, Father Heaven eternally coupled with Mother Earth. We think of Earth as ceaselessly spinning; in those days, the heavens plainly turned about Her. We still speak of sun- or moon-rise. But in either case, the Centre remains still. Greeks said Egyptians were backward because Geb the Serpent was Father Earth and Nut, Mother Heaven -- an early example of "Aryan" supremacist propaganda.

Despite Freud, the primal scene is not Mama, Papa and Bébé (in a rock shelter) but Moon-woman, Sun-hero and Serpent under a fruit tree. In Europe the



The ancient guardian of the World Tree; Elamite painted bowl, 226-641 A.D.

Tree would have been a sorb (service-berry), much later an apple; in North Africa and the Levant, a fig. In the AEgean, the trio would, typically, have been called Artemis, Herakles and Erechtheus. The Tree (any tree) is The Goddess.

Ancient Egyptians worshipped, primarily, Woman and Serpent. Men took no part in religious ritual until late in the Bronze Age, when Kretan kings became priests of the Bull-god. Even then, the priest's role remained subordinate to the priestess's until the former took the title Serpent. Among the Akkadians, the word for priest literally meant "snake-charmer".

The length of reign of the Sacred King, as we now call the office, was, over a considerable period of time, extended to progressively longer terms, based on the relative motions of the sun and moon.

The Moon has always ruled the Sun, although we are nowadays used to thinking that the reverse is the case. That belief comes from a later period, in which the Sacred King was amalgamated with the Solar Hero. The first calendars we have (deliberate scratches incised on deer or antelope foreleg bones) were made by women recording, about 20,000 bce, the number of days between their menses. (I.e.: women invented numeration.) After further observation, it became obvious that the length of the menstrual cycle approximated that from full moon to full moon. It was also found that the twice-daily tides were governed by the moon. For any of the peoples which lived through summer on mussels and other produce of the intertidal zone, this was important data. Middens of shells have been found, on the shores of Europe and the Americas, up to five metres deep, indicating that generation upon generation of the same clan camped for the summer on the same section of shore.

It thus became customary that all numeration be conducted in terms of the motions and phases of the moon. The old Saxon term *da* (our "day") originally meant period after sunset and before sunrise, i.e., our night. Pagan calendars almost universally celebrate their holidays at night, or commence rituals then. English reflects such usage in phrases such as All Hallows'E'en

(even; evening). German has such terms as *Weihnacht* (literally, "consecrated night": "Christmas". I suppose it originally meant what English speakers call Christmas Eve; German now requires that term to be expressed as *Weihnachtsabend*, literally "consecrated night's eve"!).

The first Victims were apparently slain immediately after they had mated with the Queen, and their blood used to fructify the people, trees, and Land. It was universally believed that blood gave, indeed *was* life. It was supposed that a woman somehow withheld her monthly flow and turned the blood so accumulated in the womb into a foetus. *Genesis* 9:4 forbids the eating of meat from which the blood has not been drained; from this follows the technique of kosher killing: slitting the throat. *Deuteronomy* 12:23 says in so many words, "the blood is the life".

Therefore, the Victim's willing donation of his blood to his adopted people was seen as a literal gift of life. "Adopted", because, by the rule of exogamy, a man had to seek his bride in another clan's or tribe's territory; the matrifocal clan (which is also matrilocal and matrilinear) seems to have been universal, or nearly so. He who chose this short but glorious career pursued it away from home; from this long-archaic system derive our (fairy) tales of the knight-errant, who sought his princess in his wanderings, and in finding her gained - for a time - the (war) chieftainship of her realm.

Later, a time in office for the Hero was settled upon. At first half a year (6-1/2 lunar months), the regency jumped to a period of fifty lunar months, or about four years, then to one hundred lunations, almost eight years, and eventually (theoretically) nineteen years, the length of the Metonic Cycle.

The Hero is our title for the tribal functionary who preceded the Sacred King in the devolution of religion. Heroes are named in honour of The Goddess as Hera, paramount in the areas conquered by AEolians and Dorians to a degree that made it impossible for them to do away with her.

The half-year reigns are, alternatively, those of Hero and Serpent. Four years is the interval between Olympic Games because fifty lunar months is two weeks (14.6 days) more than four years. The Games began as foot-races between women candidates for the office of High Priestess of Hera at Olympia, as it probably then was. We have long-standing archeological evidence that the shrine of Hera long predated any god's there.

The Metonic Cycle we know to have been in use at Stonehenge, in Beli-worship, about 1,000 bce. Beli (or Balin) was the Hyperborean "Apollo" - if we may call the tribes then resident Wiltshire Hyperboreans.

The length of reign was far from uniform everywhere; at Delphi, the sacred King envisioned as Serpent was deposed and ritually slain each ninth year. At some point, the sacrifice became symbolic: a pretended snake was burnt to death in a "palatial" hut of laurel boughs. (The number nine is not a particularly significant number astronomically, but here may represent The Ennead, the Triple Goddess trebled. This is one reason why the "departmentalization" of the original One Muse, The Goddess, stopped at nine.) But full sun-god worship is centuries ahead of our rough chronology.

Since the average time elapsed between full moons is 29.53 days, fifty lunations require 4.04 years, 100 lunations, 7.6 years, and 235, 18.61 years. The Aubrey Holes used for eclipse prediction at Stonehenge yield a value of 18.67 years for the Metonic Cycle. Stonehenge is so accurately laid out that its calendar would have needed revision only once each 300 years. The Metonic Cycle is named after the Greek astronomer Meton, who in 453 bce, established the time elapsed between the occurrence *on the same date* of two full moons.

Apollo, whom we are used to regarding as Sun-god, was once, in an earlier epiphany, Victim of the Serpent: Pythagoras, the great mystic of numeration, had an inscription put on his own tombstone at Delphi that recorded the death of this earlier Apollon in single combat with the local python - the very same Serpent that Apollo, in myth then current, was said long since to have slain with his sun-ray "arrows". It was Pytho, The Goddess as Serpent, not Python the Serpent-god, who was killed.

Kadmos slew the Kastalian Serpent in the same sense that Apollon killed Pytho: invading patriarchal tribesmen took the shrine by force, raped and murdered the priestesses and installed a cadre of priests, with a token Pythoness. Kadmos was previously Serpent himself; the later patriarchs made him into a snake-slayer. (Kastalia was one of the two sacred Springs {artesian fountains} which rose from the Womb of Delphi on Mount Parnassus.)

Left: Snake-entwined amphoras; coin, Sparta. Right: Isis with snakes; coin, Egypt, 1st century BCE. The connection between goddess and snake appears in both Greek and Roman representations as well as Egyptian.

Note that there is no father in the Primal Scene, only The Mother. The connection between coition and conception was not to be made for millennia and even after that, the role of the male remained canonically unrecognized for centuries. In many places, resistance to the idea seems to have been broken only by patriarchalist invasions, Semitic, Indo-European, or Mongol. (All three hordes were, characteristically, mounted, nomadic and pastoralist.)

The source of the symbolism in Indo-European myth is probably the association of Goddess and Serpent in Sumer and Akkad. J. A. McCulloch remarks (Encyclopaedia of Religion and Ethics , v. 714-715) that (according to myth still extant) as soon as the original Androgyne became male and female, the two engaged in sexual union, although the act had been forbidden by the Father-god. By this, McCulloch supposes, the patrist male seeks to raise himself to divine status, attempting to equal the creative power of the deity with the force of the flesh. The unavoidable failure then becomes his shame and punishment. What McCulloch (perhaps carefully) does not note is that Woman thereby finds herself to be Creatrix *in the flesh*, and "all that that implies". For the (Neo-) Pagan, this is a central fact. So is the guiltlessness of woman - and of sexuality. The Olympian Father-god forbids others to engage in that activity which he reserves to himself.

Serpent and Sun-hero are theoretical brothers, sometimes Twins. This was made certain through their ritual adoption by the Queen-priestess. Neither is at first a god or even a king, but a daimon: an embodiment of a Power. Python is demon-lord of the Waning Year and Dark Self (*alter ego; doppelgänger*,(mirror image) to the other son and lover, the Hero.

A votive tablet dedicated to Zeus Meilichios. Both the name and the serpent symbol originally belonged to a local daemon, the son/husband of the mother-goddess Earth. His cult site in the Piraeus was taken over by the worshippers of Zeus who adopted the serpent for themselves.

The Dark Self is adversary to the Hero not because he was seen as evil, but because he was a quiescent, even passive phase of the same proto-deity. The ebullient Shahar, Canaanite Morning Star (=Lucifer: "light-bringer"), herald of the rising sun, is balanced by the tranquil Evening Star, Shalem (cognate to the Hebrew *shalom*: "peace") who bids farewell to the aged sun, weary from his daylong traverse of the arch of the heavens, as he slips below the horizon to his nightly "death". It is a possibility that such a dualistic concept may have arisen from the observation, in a more remote past, of two tides per day in the same (Mother) sea. The day is taken as a model, or paradigm of the Year; the annual procession of the Hero/Serpent seems to be a conscious analogy of it.

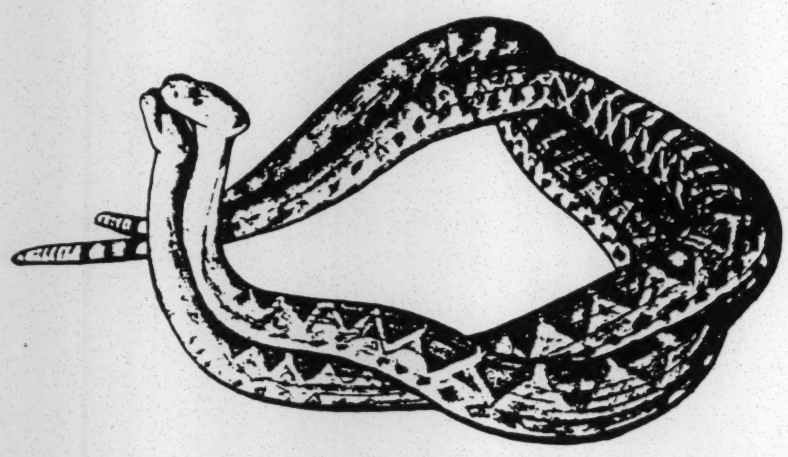
The proto-Tanist became Immortal Dragon whom, by warrior tradition, the Hero *had to* slay; this is by strict analogy an expression of the standard masculist wish to kill the mortality inherent to one's own body. Death, in this schema, is seen as the original betrayer. But it is worth emphasis that Death can be seen as Adversary only from the warrior's decadent view point, in the death-obsessed global religion of patriarchalism. For the Pagan, the advent of bodily dissolution is only the mid-point in one of a number of existences. In the material world, it is a truism that life depends on - and lives off - death, just as death cannot exist unless life is first granted. The Goddess as Janua is both Dark and Light, obvious and obscure, past and future (met, metaphysically, in the eternal "now" of the mystic experience), Life-in-Death and Death-in-Life, neither separable from nor even comprehensible without the other. Patriarchalists have chosen to make much of this "two-facedness" because of their own fascination with left-brain linearity, and will not accept right-brain comprehension of the whole of the Gestalt, of cyclicity. Patriarchalists also refuse to see in that act of self-delusion the demonstration of their own hypocrisy.

Some myths show the Indo-European god to be the rebellious son who, in a parody of heroism, destroys the older, female divinity, all too often for the certain reward of supremacy in an hierarchy of deities. Most such tales present The Goddess as Serpent or Dragon in a highly pejorative sense, almost exclusively associated with darkness and evil. Sometimes the Dragon is said to be neuter or even male, but closely linked to his Mother and Mate. These putatively religious but actually political myths of the patriarchate, like much of the sexual politics of the modern world (which depend on them), do, however, allow us to discern the process of patrist debasement and deposition of both Goddess and Woman. Mircea Eliade equates Tiamat, Rahab, etc., with darkness, death and chaos, and abolition of order with "reimmersion in fluidity" (pp. 48-9, Harvest/HBJ edition of *The Sacred*

and the Profane - first published in 1957.)

Ba'al Zaphon is a late masculination of the original, The Goddess Ba'altis Zapuna. Zephon was still later made by the Hebrews into Ba'al Zevuv, or Zebub: "lord of flies" , in a typical punning derogation. The Goddess in Her newly masculized Form slays herself - a nice irony, no doubt, for the priestly inventor and promulgator of the revised myth. The Dragon Tarasque (eponym of the Provencal town of Tarascon) is said to have been slain by Martha the Housekeeper, sister of Lazarus (of the New Testament). Herakles "saves" Hesione of Troy from the Sea monster who is Herself! Indra cast the Vedic Serpent-king Nahusha, once ruler of all the deities, into the Underworld. This is the original of Nehushtan, whose original is Nehushta, The Goddess. Judaic tradition equated pagan kings with the Dragon (*Jeremiah* 51:34: Nebuchadnezzar; *Psalm* 9:29: Pompey.)

The Patriarchs of the Christian Church insist- their writings may be consulted today - that the Serpent had been crushed by *Mary.* (My italics) The god Mot, of Philistine Ugarit, in this context = Mut, or Ma'at, = Tehom (:"abyss") = Rahab of Israel. Even "Ste." Margaret (:"pearl"), to Greeks Marina - a title of Aphrodite - connected in Christian legend with a Dragon.



Snakes conjoined and preparing to mate.

Mary Condren: *The Serpent and the Goddess: Women, Religion and Power in Celtic Ireland,* Harper & Row, New York, 1989,34: "It has been argued that the foundation of a patriarchal culture is itself matricide rather than - as Freud insists- parricide". The Goddess' later irony, however, may be the fated savagery of pogroms and the holocaust. See Mary Daley: "The Pattern of the Sado-Ritual Syndrome", pp. 131-133, *Gyn/Ecology* , Beacon Press, Boston, 1978, especially Point IV.

The fruit tree guarded by Ladon was said to be a gift to Ge from Hera, the Younger Version of Herself. Perhaps the resemblance of the titles Ladon and Lotan is suggestive.

Isis, the Greek form of the title, is, in Egyptian transliterated into English, Au Set. Perhaps She was the Original of Set? That Ra (in the person of Pharaoh) was said to battle Apep every night, during his return through the bowels of that same Dragon of the Underworld, is a reversal of the previous concept in which Pharaoh Pepe *became* Sata.

McCulloch supposes (E.R.E. xi, 403) that the talking serpent of *Genesis* 3 was probably not intended, in the original myth, to be evil. More likely it was a divinity with superior knowledge and a kindly desire to help humans to gain information they had been denied by other deities. Later recensions of the myth made the Serpent's actions have results said to be evil, thus implying that it had had evil intentions. Almost without doubt, such a story would have arisen in a people to which the Serpent was sacred, and was impressed with its wisdom (which remained proverbial until well after New Testament times; cf *Matthew* 10:16).

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A CALL TO ACTION FOR HEALTH FREEDOM

The health food industry and your right to use and obtain nutritional supplements is again in danger.

For years, our industry has been on the defensive. We've run from crisis to crisis, trying to plug all the holes in the natural health care dike—holes created by government agencies, over-regulation, biased legislation, and the efforts of a powerful, monopolistic medical union and its allies.

Much of the time we've been successful in our efforts. But much of the time we have not. Over the years, we have seen more and more erosion in our freedom to choose our own kind of health care and health care products.

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Senator Orrin Hatch (R-Utah) has recently introduced into Congress a new bill—S. 2835, the "Health Freedom Act of 1992"—which will amend the Federal Food, Drug, and Cosmetic Act in a positive way.

Congressman Bill Richardson (D-NM) and Congressman Bill Dannemeyer (R-CA) will sponsor House versions of Senator Hatch's bill.

S. 2835 will help prevent the overly-restrictive government regulations that threaten our industry, and will preserve our right to have access to nutritional supplements and to information about the benefits supplements provide.

This new law will establish the following:

1. A broader definition of "dietary supplement" to include herbs and other supplements typically sold in health food stores.

2. That dietary supplements are NOT drugs.

3. That dietary supplements are NOT food additives.

4. That truthful health information about dietary supplements is permitted.

5. That the FDA has no prior restraint authority on truthful labeling or advertising.

In addition to accomplishing these immediate objectives, S. 2835 will also establish a precedent for positive, intelligent legislation from our industry and send a strong message to our opposition. That message identifies the direction and attitude we will take in the future: *** we are stronger * we are more united * we are more determined * we are more effective * we want the products, the information, the health care WE choose * we will be responsible and make our own choices.**

If the health food industry and our right to choose are to be preserved, the Health Freedom Act of 1992 must be passed into law. This is what you can do to help make that happen:

1. Telephone AND write to your Senators and ask them to co-sponsor S. 2835 with Senator Hatch in the Senate.

2. Telephone AND write to your Congressman and ask him to co-sponsor with Congressmen Richardson and Dannemeyer the House versions of Senator Hatch's bill.

3. Get as many of your friends and relatives as possible to do the same thing—either in your state or in other states.

Please telephone and write to your Senators and Congressman immediately. In your phone calls and letters, use the information contained in the key points on the back of this sheet.

It is important that you **use your own words** in these communications in order to **make them individualized.** Use the information we have provided, but please do not copy it. This is much more effective than to send form letters or to copy a sample letter.

Names, addresses and telephone numbers for your Congressman and Senators are available at your local health food store, library, or the elections office of your county court house.

If you have any questions, your health food retailer will be more than happy to address them. Thank you for taking an active role in preserving your right to choose the kind of health care and health care products you want.

Remember, one person CAN make a difference. And ***YOU ARE THAT PERSON!***

IDEAS FOR LETTERS AND PHONE CALLS

1. Address letters: Dear Senator _____; Dear Congressman _____

2. Identify yourself by name and as a constituent. Make sure you have CLEARLY given your name when calling. Give your phone number when calling, and your phone number and address when writing.

   - *I am a constituant of yours.*
     I live in your district
     You're my Congressman--or Senator

3. Be courteous.

   - *I enjoyed your comments at the State Convention.*
     Congratulation on . . . (win at Primary Convention; passage of a bill he sponsored, etc.)

4. Give whatever background information you feel is needed before you make a request. Lawmakers do not always know the details of bills that have been filed, or the need. BE BRIEF!

   - *Senator Hatch has filed the "Health Freedom Act of 1992."*
     FDA regulations have placed an unnecessary burden on the natural products industry.
     The Nutrition Labeling and Education Act has placed undue limitations on information the consumer can be given about the benefits of supplements.
     I appreciate the protection the FDA provides for the public, but . . . (herbs and supplements are food, not drugs; the deep bias the FDA against the natural products industry is reflected in their new regulations, etc.

5. Be personal. Tell why this bill is important to you.

   - *As a consumer, I feel I should be able to purchase the dietary supplements I want.*
     Dietary supplements have been important to me and my family in maintaining good health (or overcoming some health problems. DON'T GO INTO DETAILS.)
     I will have to pay more for my dietary supplements if they are under prescription, and many may not be available at all.

6. Be specific and to the point. State what you want done.

   - *Co-sponsor "Health Freedom Act of 1992"—with Senator Hatch in the Senate; with Congressmen Richardson and Dannemeyer in the House. Help marshall further support in Congress for the bill.*

7. Be brief. Too short is better than too long.

8. Arrange for a response.

   - *May I hear from you soon?*
     May I call you after you have read the bill?
     I look forward to hearing from you soon.

9. Be optimistic and appreciative.

   - *As a constituent, I appreciate all you do for our state.*
     I appreciate your time.
     I appreciate your attention to this matter. If I can help in any way, please let me know.

When phoning, if you cannot talk to your representative, ask to speak with his assistant. If that person is not available, ask to speak to the next person in charge, etc.

If a personal meeting can be arranged when your representative is in your home state or district, do that. Follow the same guidelines as in phoning and writing. Take several other people with you; up to twenty. **Plan ahead** of time who will be the **main spokesman** and what points you will cover.

If you are given a definite length of time for your appointment, be sensitive in meeting the time limit. If not, sense when you have accomplished your purpose, thank your representative for his interest and time, arrange for a further contact or communication, and leave.

IllumiSnotus —
or The Nose in the Pyramid

Upholding the right of the American People to let their leaders doublethink them into oweing themselves intrest on what they borrowed to pay for....

DEFENDED IN THE JUNGLE & THE DESERT

LAUNDERED by THE SAVINGS AND LOAN RIP-OFF

CIA APPROVED or that part of it that brought you VIA AIR-AMERICA

= CHINA WHITE =

From S.E. ASIA — Remember the 60

— THE TRICKLE DOWN EFFECT —

ABOUT THE TIME IT REACHES THE STREET, IT'S A 10,000% MARK-UP FRO LEAF TO DECK

LOCO - CACTUS - TOBA
CANNABIS - MUSHRO
FIGH BACK

GYO
GROW YO OWN PART

FOOD PAPAVER - COCA - FOOD

WHEN the COCA-COLA CO. TOOK THE COCAINE OUT IN 1904 AND LEFT ALL OTHER EXTRACTS AS THE "SECRET INGREDIENT," WHAT DID THEY DO WITH ALL THAT COKE?

CHEWING COCA IN THE LEAF — THAT WOULD BE A GREAT RELEAF,

CRACKING, SHOOTING OR UP YOUR NOSE IS LIKE HITTING THAT PLEASURE CENTE WITH A RUBBE HOSE.

The Muse's Corner

Tarot Love

' I see a romance for you,' she said
turning up the heart card. Then she
looked up and reread
the tarot in my eye.
"It's very soon."
Turning another card
she peered into a quixotic, medieval face,
"Mirror of you long ago," she said.
Then added:
"Be selfish
or you'll lose again."
Our eyes locked a moment
on the border of her predicted world.
Was holding the reins too loosely before
the reason I never arrived?
Was she my horses running wild
for whom desire meant only taming to ride;
or the Queen they were endlessly
rushing me to
holding out at her Tarot gate
a Cup brimming with love
that had fermented a thousand years
with the hope it would forever intoxicate?

Then she put her cards away
and opening the space
between us —
I felt the breeze and saw the hinges yield —
turned up her eyelids
to show me the tarot there.
"Read," her eyes seemed to say,
for she refused to put their half-light
into words
as if too much light were a lie,
showing what light should only suggest,
erasing shadows that reveal more than they
hide.

II

An atmosphere grew between us
of breezy shades and lights and Tarot love.
Only once she lifted her head above it,
goddess looking down from a cloud,
and like Echo said, "Be selfish,"
from some time before.

Then she slipped back into the mists
rising from the pool of our mingling moods;
and as we opened curtain on curtain
of feeling,
like turning back, one by one,
the fingered cards,
that medieval jester sat smiling his warning
on the backdrop of her eyes,
more and more a miniature of me,
"Love is selfish," he said,
from some time before.

Jesse Bryant Wilder

Are we not trapped
In a web of our own creation
making our way along the strands
Taking care not to become entangled
in the traps of the sentient web
Intricate and Beautiful
Drawing you in
To wrap you in its silver thread
Our greatest enemy
is our own insecurity
The spider and fly of the mind.

Mirthra

Divination Diva

We are going to leave Palmistry for a time and move on to another form of divination. It should be fun for all concerned.

This nifty divination method can be found throughout Europe and Africa in one form or another. Many Wiccans use a form of it also.

What you will need are seven bones (usually chicken wing or leg bones) or for those with queasy tummies, sticks will do nicely. If you use sticks, cut or break four of them to be longer than the last three. Then one of the longer four can be decorated any way you like. With bones, four should be longer than the last three also. Decorate one of the four long bones.

The one you have decorated is your Key stick/bone and is placed on the ground/table in front of you - horizontally. Take up the other six and mix them in your hands while you ask your question. Now holding them in your right hand - - take one out (don't peek), by its tip, using your left hand. Let the others drop from your right hand onto the ground/table. There you have your answer.

A- If there are more short sticks/bones than long ones, the answer is NO.

B- If there are more long sticks/bones than short ones, the answer is YES.

C- If any sticks/bones touch the Key stick/bone, then there are powerful forces at work, whether positive or negative.

D - If any sticks/bones are on top of the others, not touching the ground/table, there is no way you will get a straight answer now. Put off any important decisions now. Even if a stick/bone touches the Key.

E- If all the sticks/bones point to the Key, then you or the one asking the question are going to have something to do with how the results come about.

F- If none of the sticks/bones point to the Key, the matter is out of your hands altogether.

Now wasn't that fun? Try it, enjoy it.

Kathleen Binger

A Book Review

Renewal Myths and Rites of the Primitive Hunters and Planters, by Joseph Campbell. 1960, Eranos Foundation, 1989 Spring Publications Inc., P.O. Box 222069, Dallas, TX 75222. 51 pages.

Although Joseph Campbell gave this lecture in Switzerland in 1959, it is still timely and relevant. He says "the earliest unquestionable evidence of mythology and ritual has been found precisely" in that part of the world, a sort of real-life Clan of the Cave Bear society, over 75,000 years ago, which definitely predates our Cro-Magnon descendants of the post-Würm-glaciation period. "The hands that stored those [bear] skulls away were an earlier, far less attractive creature" we now call Neanderthal. He says that "the little hunting bands...required a man's skill and strength" to provide meat and hides on which physical survival depended and also that "there is reason to believe...that the magical energy of woman was utilized in the rituals of that long age of the early hunt." He says "ceremonialism points to a sense of the holy" even as far back as the Neanderthals, and asks what awakened that sense of "spiritual arrest before the numinous". He suggests that Death, and attitudes toward Death, may be a clue. To the point, Campbell contrasts the myths and rites of Hunter societies with Planter societies.

Discussed is the bear sacrifice among present-day Ainus of Japan; a Montana Blackfoot myth concerning a young woman, a bull buffalo whom she marries, and her dead father whom she recreates from a piece of his bone; a hunting rite observed in the Congo which revealed the workings of sympathetic magic; and others. Campbell calls these the primary myths of "the masculine spirit, summoned into manifestation by the challenge of death: the abyss of the deep night sky, both without and within: the night of being and becoming absolutely nothing."

In contrast, the primary symbol of death in the plant world is of the seed which dies and is "transformed into something other... Furthermore, it is not upon the work and life-feeling of the male that the community depends, but upon the female, who participates in the

nature of bearing earth itself and deeply knows...its secret.'' He shares with us a myth from Indonesia; from ancient Sumer he tells us about evidence of group suicide where all twenty-eight attendants, the priestess herself in the guise of Ishtar, and the priest in a separate chamber, had died and the whole court became celestials - stars, Venus, and the moon. Campbell then makes his point clear:

The contrast between the planters' myths and rites and those of the hunters...could not be greater. They represent the two elementary poles of response to the mysterium tremendum : that of defense and that of surrender. And where asthere is something charmingly boyish about the first, in the second the whole mystery of woman's range of life experience comes into play... The point is that woman is life, and goes with it in her experience; that life is what there is to know, and its nature is transformation.

In part II, Campbell ponders the idea of comparable myths from distant cultures being historically related, and discusses the mythogenetic zones -- ''The primary area of origin of the myths'' -- and the zone of diffusion -- ''an area to which the myths and rites were transferred''. He discusses these concepts on several levels.

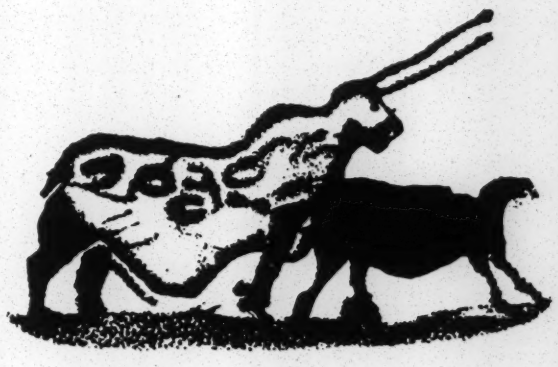
This book is not a dry anthropological lecture. Joseph Campbell offers many mind-expanding concepts and, even if you don't agree with all his conclusions, this reviewer cannot help but mostly agree with one of his final statements:

...It is apparent, even on first glance, that in the Western Judeo-Christian phases of the post-neolithic development of civilization a masculine resistance to the mystery of death and generation has come into play. For the Messianic idea, which plays such a role here, is nothing if not a refutation of the world as it now stands and a prayer for something better to come, whereas, in the primary primitive planting mythology, the day of the Messiah is now: here and now. The godhead, or godly power, lives already in all things, because dead to itself. It is in us. And we are It in as far as we, too, are dead to ego. There is nothing to come. There is nothing to change. This -- right here and now is It.

While we cannot know conclusively what is on the other side of Death, our attitudes toward It, and toward Life, make all the difference on *this* side of that tremendous mystery. This book is one journey into both.

Review by Doreen Shababy, P.O. Box 508, Clark Fork, ID 83811. Doreen is the editor of WILD & WEEDY, A Journal of Herbology which focuses on wild plants for food and medicine, creative herbcraft, wholistic healing, organic gardening, metaphysics, and seasonal rituals and celebrations.

Figures in the sanctuary of Trois Frères



The wizard-beast of Lascaux

Lynn Silfedottir
8700 Brae Brooke Drive
Lanham, MD 20706
(301) 552-4854

APPEAL FOR FLOOD RELIEF

On Sunday, September 20, a flash flood devastated the encampment of the Pagans assembled at the Gathering of the Tribes in Gainesville, Georgia, just outside Atlanta. The area received 3-1/2 inches of rain in 4 hours. The already-soaked ground could not receive the additional rain, and the creeks rose 4 feet, breaking their banks and sweeping things away. Three people almost drowned, but the Goddess was merciful--all that was lost were material objects and peace of mind, not people.

Those of us that were there will never forget the power of Nature that was demonstrated in Gainesville, nor the neighborliness and unselfishness demonstrated by everyone once the waters had receded. This natural disaster really revealed the bonds that tie our community together; Pagans worked together to recover lost objects, comfort the distressed, and help our hostess clear her land of debris.

Some of the major losses included the washing away of an electric fence which encloses six wolves who would be shot if they wandered in the woods, airplane tickets, artwork and other merchant items, and several tents.

If you have friends or family who attended, they may need your help; and you can get in contact with them directly. If you don't know anyone who attended, and/or would like to make a small financial contribution, please send check or money order to

Flood Relief Association
8700 Brae Brooke Drive
Lanham, MD 20706

I was there myself but did not suffer any major losses, so I will not be a beneficiary of this fund. I plan to get into contact with Lady Sintana, Lady Amythyst, Rhuddlwm Gawr, and Lady Galadriel, as well as other interested leaders of the Pagan community, as regards distribution of funds. I would like to close this effort by Thanksgiving. Brief notes requesting relief, requests for financial reports, and other correspondence can also be sent to the above address.

NOTE TO DONORS: I would like to put together a small pamphlet about the flood, including stories, poems, and ballads (some of which have already been written). If you would like to be public about your donation and receive recognition in this pamphlet, please let me know when you send your check; otherwise, all contributions will remain anonymous.

We are one community on this good Earth. Thank you for being part of it.

As the Wheel Turns...

AstroAdvice from Emery Pendragon

ARIES

(MARCH 20 - APRIL 20)

October - For most of October, Ariens will experience a great deal of stress. It will seem like you are getting hit from all aspects of your daily life -- that is because you are. You will learn how to cope with the immediate pressure but until Mars transits into Leo, you will not get much relief. This is not a good time to be selfish, your actions now will pay off later.

November - You will be more actively social this month, but watch what you say. You may not be able to get out of a jam, once you're in it. Disagreements with a parent or person of authority may continue to plague you. You must rely on your wit and ingenuity to get your point across.

December - Be sure to maintain a well- balanced diet and get enough vitamin C. Don't let your ego get in the way of making sound judgments. Listen to the voice of experience. *Happy Yule.*

January - Ariens will find that they need to adjust their way of thinking. They may find that their egos are clashing with others, creating disagreement and anguish in many aspects of their lives. Beware of hazards in the home, remove or fix whatever is necessary.

TAURUS

(APRIL 20 - MAY 21)

October - You may find your instincts as keen as they usually are. Watch your household budget. Now is the time to make any necessary adjustments that are within reason.

November - Losses may occur as a result of recklessness. Maintain diet and get plenty of ruffage but don't overdo it. Your job situation will remain stable and the outlook is good. You may receive a gift from an older admirer.

December - You will see the reward that handling resources in a practical manner can bring you.

January- What might seem as an upset in the beginning will be to your advantage overall. Begin putting your house in order now, for later it will prove to overwhelm you.

GEMINI

(MAY 21 - JUNE 21)

October- It will be easier to concentrate once again on the projects that you already have started. Balance will be achieved. Household chores will still maintain a low profile. These things should get done in order to plan for the future.

November- Now is the ideal time to plan for the future. Take one step at a time. You can initiate a plan on the new moon.

December - Be aware of ego clashes and watch your terminology when talking to others. Follow your instincts. Avoid legal entanglements while traveling.

January- The responsibilities you have put off will come back to haunt you now. Learn these lessons well in order to avoid future anxiety.

CANCER

(JUNE 21 - JULY 23)

October- Keep your emotions in check. Hasty actions will only make your home life somewhat unbearable. Energy level will be high; don't overdo it. Beware of hazardous situations in and around the house.

November - Harmony between employer or parent (father) will be restored through compromise. You can't expect total victory.

December - A decision or agreement will be made concerning a career change. Although it will not be everything you want, it will be what you need. Accept the challenge.

January - January continues to be stressful. Follow your instincts at this point. You may want to make changes in the home. Emotions will change and you will experience anxiety. This is only temporary.

LEO

(JULY 23 - AUGUST 23)

October - Romance will be highlighted this month. Try not to rush into anything too quickly. Let romance develop naturally. Ego clashes may develop late in the month. Don't expect cooperation from your partner.

November- Your partner's financial picture looks dark -- pick up your share now and prosper later for it. Legal problems may occur, so be prepared.

December- You will be faced with making a very important decision concerning a family member. A compromise is in order. You will receive a long distance communication. Weight loss is indicated, but do not be alarmed.

January - Excess energy may plague you toward the middle of the month. You should concentrate on the changes that should be made. Look to Saturn.

VIRGO

(SEPTEMBER 23 - OCTOBER 23)

October- Desires may be riding high. Concentrate on one thing at a time. Unexpected legal fees may occur. Don't fall victim to malicious gossip and rumors.

November - There will be a change in your financial picture that will be to your advantage. Continue to avoid those that talk too much. Now would not be a good time to plan any vacations.

December - Maintain a balanced diet and get enough vitamin C. Family matters may settle down, now that your legal problems are over. You should be in good spirits during the Yuletide season. Watch what you say, for somebody's feelings may get stepped on.

January- Watch your resources this month. Maintain balance -- emotions could affect your health. Identify the source, understand it and then change it.

LIBRA

(SEPTEMBER 23 - OCTOBER 23)

October - Maintain balance, watch spending. Conflicts will arise on the job and in the home. Remove all potential hazards from the home. Disagreement with a parent or a partner may take place.

November - Responsibilities must be followed through. Confrontations or stress-related incidents on the job will occur. Social activity will be lacking. You may feel like taking a vacation.

December - Family matters come to an end. Conflicts in the work place still occur. You may be asked to do something you don't want to do.

January - Hard work and quick thinking will be rewarded later in the month.

SCORPIO

(OCTOBER 23 - NOVEMBER 22)

October- The beginning of the month will not be especially good for making decisions, particularly concerning your partner's resources. Don't invest just yet -- wait for the new moon. Look out for false information or hidden facts.

November - If you decide to invest, do so before the eleventh of November. Get enough rest and maintain mental and physical strength.

December- Business opportunities and promotions may present themselves this month. Think before you act.

January - Family matters will be resolved. Make sure you don't fall behind where domestic chores are concerned. Maintain responsibilities.

SAGITTARIUS

(NOVEMBER 21 - DECEMBER 21)

October - The beginning of the month would be a bad time to start new projects -- wait until Mercury goes direct. Problems will occur in the areas that you are responsible for. Travel plans will be delayed; avoid lawsuits.

November - Romance could be blooming, get in touch with your feelings. Trust your intuition. Your social life may increase.

December - You may compromise your principals where members of your family are concerned. Maintain social activity.

January - Your emotions must be dealt with in a realistic manner. Take responsibility for your own actions.

CAPRICORN

(DECEMBER 22 - JANUARY 20)

October - The early part of October will be trying, to say the least. Maintain balanced diet and exercise program. Energy will dissipate, particularily toward the middle of the month.

November - Financial problems will change. Continue to be creative. Seek change.

December - You may receive a Yule present in the form of a promotion or a raise.

January- Don't fall victim to false impressions about yourself. Remain confident.

AQUARIUS

(JANUARY 21 - FEBRUARY 19)

October - Stress may subside; activities will turn to normal, and peace will be restored.

November - Finances will change -- postpone any travel plans. Look into the household budget and trim any excess spending.

December - You may resolve a long-standing matter between you and a family member. This will prove to be beneficial at a later date.

January - The New Year should begin the way you hope it will. Your emotional state will be balanced and you will feel quite social as a result.

PISCES

(FEBRUARY 19 - MARCH 20)

October- Your instincts are very keen at this time -- follow them to the letter. You will start looking at yourself from a different light.

November - You will suffer a financial setback -- cancel travel plans. Pyschic energy will be beneficial if you adhere to it.

December - Communications and sibling rivalry may dominate the scene. Difficulty in travel may be experienced. Watch holiday celebrations.

January- Your job situation leaves much to be desired. An elder may offer advice which you may refuse.

The leaves fall early in autumn, in wind.
The paired butterflies are already yellow with August
Over the grass in the West garden;
They hurt me. I grow older.
Ezra Pound—The River Merchant's Wife: A Letter (After Rihaku)

Announcements and Publications

The Covenant of Unitarian Universalist Pagans (CUUPs)
at the First Unitarian Church (Astor & Ogden)
invite you to a
Yule Spiral - A Ritual welcoming the Winter Solstice
on Sunday, December 20th at 5:00 p.m.
in the Upper Chapel of the Church

Please bring a white votive candle and holder
and a potluck dish to share.
Cakes and wine/cider will be provided.

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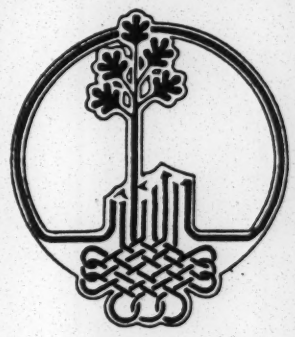

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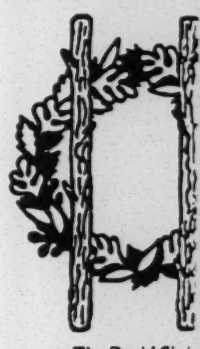

The Druid Sigil

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THE BOOK OF AFRICAN DIVINATION

Interpreting the Forces of Destiny with Techniques from the Venda, Zulu, and Yoruba

by Raymond Buckland and Kathleen Binger

Learn how to make and use the divination tools of traditional African cultures with this unique book and accompanying card deck. From Venda tablets and divining bowls to Zulu bone casting, Yoruba seashell casting, and Tikar spider cards, you will discover the richness of magical practices that have been used for uncounted generations among many of the native peoples of Africa

The authors explain the history and myths behind these divination methods, many of which are presented here for the first time, and they offer practical, hands-on instruction for using them in your own situation, with sample readings to help you evaluate your results. An 80-card deck based on the Tikar spider cards offers a fascinating alternative to divining with the more familiar I Ching, Tarot, or pendulum.

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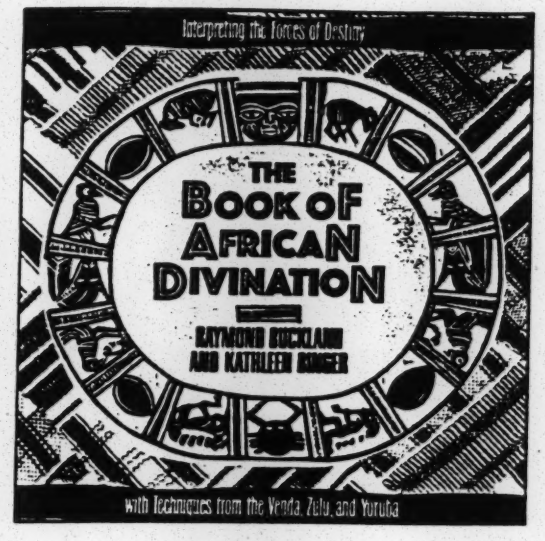
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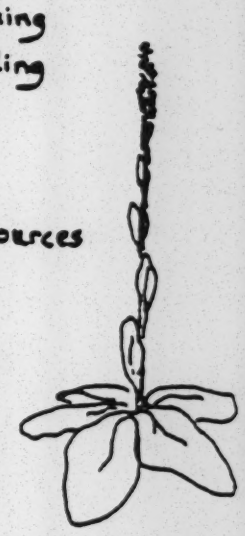

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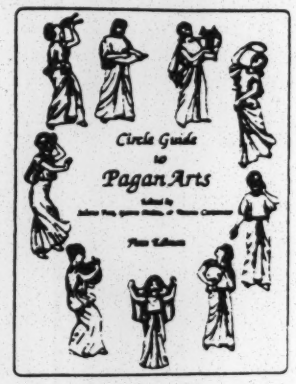
Just Released by Circle

The Eighth Edition of the Circle Guide to Pagan Groups

Updated and Expanded Edition

The Eighth Edition of the ***Circle Guide to Pagan Groups*** contains more than 550 listings from the United States, Canada, Europe, Australia and Central America, in the categories: **Groups, Churches, Networks, Centers, Periodicals, Stores, and Gatherings.** This Guide has been a significant networking resource for the emerging Pagan community since 1979. This edition of the ***Circle Guide to Pagan Groups*** is 86 pages, 8 1/2 x 11 in., spiral bound, and printed on recycled paper. The retail price is $18 US, Canada, and Mexico ($21 elsewhere) postpaid.

The Premier Edition of the Circle Guide to Pagan Arts



This first edition of the ***Circle Guide to Pagan Arts*** contains more than eighty artists and artist teams, working in a variety of artistic media. The artist listings include descriptions of the artists' background and work, significant titles, and descriptions of the creative process and Pagan spirituality. The artist listings are presented alphabetically, as well as cross-referenced by artform and geographical location. Ads are also included describing the availability of some of the artists' work. This is an important resource for connecting with Pagan artists as well as gaining insight into the creative process as it relates to art and Pagan spirituality. This Guide is 48 pages, 8 1/2 X 11 in., spiral bound, and printed on recycled paper. The retail prices is $15 US, Canada, and Mexico ($18 elsewhere) postpaid.

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The Shamanic Drum: A Guide to Sacred Drumming by Michael Drake
An excellent practical guide to drumming techniques and magic. 102 pages, paperback.
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Songs and chants of the EarthSpirit Community performed by a choral group within the community.
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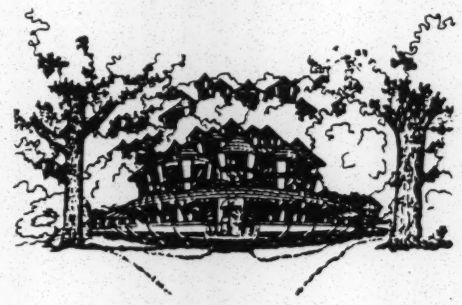
Holly Oak Village

an intentional community



We are creating Holly Oak Village as an intentional, neo-Pagan community. We are exploring the latest in ecological design and "green tech" to enable us to walk as lightly as possible on the land, walking the Old Paths into the 21st century. We seek to create a magickal space where we and our children can live clean and balanced lives, where we can attune ourselves to the rhythms of nature and the sacred wheel of the year. We are definitely not into poverty, but we do seek to live more simply than many of us find it possible to in our present lives.

It is not our intention to withdraw from society, but to step outside of its madness, and re-build the bonds of true community and earth-honoring spirituality that we have for so long neglected, in order to be stronger workers for true change in that society.

RITUALS AND SPIRITUALITY

We do not wish to define a narrow orthodoxy, and yet we struggle with what it means to create a "Pagan" community. We envision the presence of many diverse traditions, and feel that many might even wish to have their own houses or "neighborhoods," allowing them greater opportunities for ritual gardens or other individualized magickal space. What we have arrived at as a unifying principle is that, whatever their private celebrations and observances, all traditions be compatible in participating with the entire community in the "Wheel of the Year," the eight seasonal sabbats.

Creativity is the soul of Pagan ritual, yet there is added power in familiar elements we grew up with, which link us to our pasts and to the future. We expect to evolve continuing traditions for each holiday over time. We will also develop traditions for various rites of passage, both universal (i.e., birth, adulthood, death) and individual (e.g., unions, separations, surgery, and other major life transitions).

FOR MORE INFORMATION:

Holly Oak Village
106-15 Queens Blvd. #1-S
Forest Hills, NY 11375
Attn: David Heizer
(718) 263-2848

PRESS RELEASE

Earth Base Projex, Inc.
Post Office Box 1328
Bloomington, Indiana
47402-1328

connect: (812) 336-5334

PROJEX PLANS TO PLACE THE BASE ON EARTH

Bloomington, Indiana - Earth Base Projex, Inc, a non profit educational organization based in Bloomington, Indiana plans to construct and inhabit Earth Base One, a grassroots version of proposed Moon and Mars bases. The approach is similar. All air, water and organic wastes will be processed on site within the EB-1 "bioregenerative life support system" greenhouses, which will also supply most of the inhabiting "econaut's" food supply. The rest will be grown in the abundantly landscaped environment. The power supply will be a combination of solar, wind and biogas derived from the breakdown of organic wastes. Earth Base Projex calls such homes "bioshelter habitats". They plan to build at least twenty on Earth Base One.

The core of Earth Base One will not draw power from the outside utility grid. The object is to demonstrate near total self-sufficiency without regressing to a primitive lifestyle. EB-1 will be a high tech Earth friendly community. Imagine grassed over domes with satellite uplinks, beautiful gardens and a low maintenance edible landscape, woodland trails with abundant flora and fauna, fish ponds and solar powered fountains, stellar observatory, open air theatre and circular concert bowl, public campgrounds and environmental information & education center. According to EBPX all this will be operational by the year 2000. Work on the site will begin Spring 1993. The Projex plans to purchase property in the beautiful forested hills of Southern Indiana. They are looking for a minimum of 100 acres to begin with.

The EB-1 staff is drawn from all walks of life. The primary criteria is honesty and the desire to live a space age lifestyle without polluting the planet. There are engineers and artists, computer scientists and gardeners, technical wizards and wise women being drawn to participate. They invite inquiries from other interested parties. Send a self-addressed stamped envelope to EBPX, PO Box 1328, Bloomington, Indiana 47402-1328 if you would like to know more about what the Projex is up to. This is an interesting experiment.

Please duplicate, publish and otherwise distribute this infomation.

Thank You,
T. R. Kok

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Date Cost	Event and Location	Description	Contact
10/2-4 $50-$75 + room & board $70-$95	Weaving the Web III W. Massachusetts	Festival by Covenant of Unitarian Universalist Pagans	CUUPS Fest.'92 P.O. Box 640 Cambridge,MA 02140 (617) 547-6465
10/2-4 $50 ($65 after 8/21)	Samhain Fest E. Brunswick, NJ	Workshops, etc. with Gavin & Ivonne Frost and others	Order of Aradia P.O. Box 457 Manalapan,NJ 07726
10/2-4 $135-165	Earth Drum Circle Council Pennsylvania	Drumming, focusing on spiritual development (508) 371-2502	Earth Drum Council 303 Commonwealth Av Concord, MA 01742
10/4-11	1st International Minoan Celebration of Partnership Crete, Greece	Celebrate, reconnect with earlier traditions, dance art, workshops, plenary session, partnership with nature, between sexes, etc Conference full. Waiting list only	Minoan Celebration 146 71 Romilias St.1 Kastri, Greece 30-1-884-3202
10/9-12 $60	Introductory Shamanism Pasadena, MD	Experiential workshop on basic shamanic journeying, finding power animals, etc.	Turning Wheel (410) 761-3130
10/9-12	Twilight Covening New England area	Heavy structured magical ritual weekend (617) 395-1023	EarthSpirit P.O. Box 365 Medford, MA 02155
10/24-25	Open Hallows	Celebrate Samhain	" " "
10/12 $25	Native American Solidarity Day New York City	Demonstration for Native American Rights and Recognition at United Nations	Be at the U.N. at Noon for Demonstration until 5:00
10/10	Winter Nights Berkeley CA	Heathen celebration of Freya and the Disir ritual, picnic, music etc.	Freya's Folk 537 Jones, #165 San Francisco, CA 94102-2007
10/10-11	Great Gathering of the Goddess near Austin, TX	Goddess Gathering possibly Women only (512) 477-6002	WomanSpirit P.O.Box 49924 Austin, TX 78765
10/16-18 Approx $65	Panthea 11 Hudson Valley,NY	Pagan gathering, workshops rituals, music, etc.	Tina Birdman 32-49 57th St Woodside, NY 11377
10/16-18	CMA Samhain Central Texas	Workshops, rituals, swimming, etc.	Council of the Magickal Arts P.O.B. 33274 Austin, TX 78764
10/16-18	Medicine Wheel Gathering Alabama	Ceremonies of indigenous peoples, including sweat lodges, drumming, etc.	Lou DeSabala (202) 829-3289
10/24	Samhain Ceremony Cleveland, OH	Pagan ceremony in Public Square	(216) 281-9339
11/1	Witches' Masquerade New York City	Goddess oriented Rock & Roll with Fertile Crescent Comedy by Miriam Weinstein Midnight ritual, etc.	Enchantments 341 E. 9th St NYC (212) 228-4394
11/6-8 $65 ($85 after 10/15) + room & board	Samhain Gathering Atlantic Beach North Carolina	Workshops, etc. with Gavin & Ivonne Frost, Grey Cat and others	School of Wicca (919) 637-5825
11/6-8	Grandmother Moon Gathering	Z Budapest and Hilary Cadwell lead programs for women only	Grandmother M. c/o 15009 N. 24th Ave. Phoenix, AZ 85023
11/14-15 $30-$45 Checks to INFO	Fortfest Arlington, VA	Conference on Earth Mysteries, UFOs, Vampires Lost Races Crop Circles, Archetypes, Ghosts, etc.	Fortfest Chair P.O. Box 367 Arlington,VA 22201 (703) 522-9232
11/20-22 $60	Introductory Shamanism Pasadena, MD	For people who have taken introductory shamanism: workshop covers technique for healing, divination...	Turning Wheel (410) 761-3130
10/22-25 $90-150 ($150-195 after 9/1)	Fall Conclave S.W. Wisconsin	Workshops, lectures, panel discussions, focused on rites of passage, etc.	Earth Conclave P.O.B. 14377 Madison,WI 53714
10/23-24 $165	Herb Master Wise Women Alabama	Susan Weed teaches the Wise Woman Trad. (205) 635-6304	Hawkwind P.O. Box 11 ValleyHead,AL35989
10/24	Public Samhain Celebration Cleveland, OH	Pagan Samhain ritual in Cleveland Public Square	Pagan Awareness 9407 Detroit Ave. Cleveland OH 44102
Samhain $85	Witchery in the Woods Rhode Island Area	2 day Samhain celebration including rituals, workshops,merchants,heated cabins & meals included For Witches & Pagans only	Rosegate P.O. Box 5967 Providence, RI 02903 (401) 725-3394
10/30-11/1 $45-$55 ($50-$65 after 9/15)	Hecate's Sickle Near Olympia, WA	Samhain fest honoring Dark Mother, Ancestors workshops, rituals, music cabins and meals provided	HSF/ATC P.O. Box 409 Index, WA 98256 (206) 793-1945
10/30-11/1	Samhain Fest Mt.Horeb, WI	Workshops, ritual,pot-luck feast, nature walks, etc. (608) 924-2216	Circle P.O. Box 219 Mt.Horeb, WI 53572
10/30-11/1 $25 ($35 after 10/18)	Woodland Ball Bloomington Indiana area	All Hallows Masquerade	CraftWorks P.O.B. 1328 Bloomington Indiana 47402

Date Cost	Event and Location	Description	Contact
11/6-8 $65 ($85 @ door) + room	Samhain Seminar Atlantic Beach,NC	Lectures with Church of Wicca. Share-a-room: $20/night with 6/unit $40/night with 3/unit	Samhain Gather'92 P.O. Box 1502 New Bern, NC 28563 (919) 637-5825
11/6-8	Grandmother Moon Weekend Sedona, AZ	Z. Budapest and Hilary Cadwell lead program for Women only	15009 N 24th Ave Phoenix, AZ 85023
11/14-15 $165	The Celtic & the Native American Alabama	Eagleman teaches (205) 635-6304	Hawkwind P.O. Box 11 ValleyHead,AL35989
11/27-12/3 $1300 incl. air/room/food	Starhawk in Women only workshop Cancun, Mexico	Explore ritual on beach area with Starhawk and Majan hosts	Harmony Network P.O. Box 2550 Guerneville,CA95446
12/13-20	Yuletides Beach area North Carolina	Circles, meals, lectures workshops at tranquil Inn & beach	Kathleen M. Ford 4530 Broadway, #3M New York, NY 10040
12/18-19	EarthSpirit open Yule Boston MA area	Pagan Winter Solstice gathering (617) 395-1023	EarthSpirit P.O. Box 365 Medford, MA 02155
12/19-20 $35	Haven Yule '92 Winchester, VA	Solemn mourning for the death of the sun followed by wild celebration of the rebirth. Must preregister	Elspeth and Nybor 272 Spruce Dr. Keyser, WV 26726 (304) 788-6440
1/15-18 $40 ($50 after 12/31) + room	Etheracon Ramada Inn Conference Center Poughkeepsie, NY	Workshops on Wicca, Norse, Esoteric Christian, Shamanism, Jewish Mystic, Eastern Paths, etc.	Etheracon P.O. Box 704 Poughkeepsie, NY 12602
2/25-28	Winterstar Atwood Resort Delroy Ohio	Workshops, rituals, multi-media, music partying, drumming, etc.	ACE 1643 Lee Rd. #9 Cleveland Hts. OH 44118 (800)446-4962
2/28-3/7/93	Caribbean clothes free cruise Florida-Jamaica Haiti & Bahamas	Skyclad luxury cruise sponsored by Tantra Society. Departs from W. Palm Beach Fla.	Sun and Fun 67 Maple St Newburgh, NY 12550
3/12-14/93 $60 ($75 after 10/30)	Dionysia Festival Seattle WA area	Modern reconstruction of ancient Greek Festival of Dionysus, God of Ecstasy Must register by 2/1?/93	Dionysia P.O. Box 94202 Seattle, WA 98124
4/15-18/93	Spring Conclave S.W. Wisconsin	Workshops, lectures, panel discussions focused on myths and metaphor	Earth Conclave P.O.B. 14377 Madison,WI 53714
May week of Memorial Day	Rites of Spring W. Massachusetts	Workshops, rituals, music drumming, sweatlodges, dancing, swimming, etc.	EarthSpirit P.O. Box 365 Medford, MA 02155 (617) 395-1023
6/17-20/93	Free Spirit Fest N. Maryland	Rituals, workshops, music networking, dancing, performances,etc. Must pre-register to attend	FSA P.O. Box 5358 Laurel, MD 20726 (301) 604-6049
6/21-27	Pagan Spirit Gathering S.W. Wisconsin	Rituals, workshops, music, and a strong sense of community (608) 924-2216	Circle P.O.B. 219 Mt.Horeb, WI 53572
7/15-18/93	Ecumenicon Maryland/DC area	Workshops, rituals, etc. Neopagan, Oriental, Mystic Christian, and other paths call Charles(301) 434-2363	Ecumenicon 5400 Eisenhower Ave Alexandria,VA 22304
Late Aug to Early Sept. '93	Gathering for Life on Earth S. Vancouver Isl. B.C., CANADA	Family oriented vegetarian Pagan fest with rituals, music, workshops,drumming, bonfires, etc.	"CAMPOUT" P.O.B. 2205 Clearbrook, B.C. V2T 3X8 CANADA
2nd Weekend October '93	Healing Retreat N.E. Maryland	Intense magickal healing workshops & rituals (301) 604-6049	FSA P.O. Box 5358 Laurel, MD 20726
Week of 8/23	Starwood Sherman, New York near Erie, PA	Ritual, workshops, music bonfire drumming, ecstatic experiences, fireworks, partying, camping, etc.	ACE 1643 Lee Rd. #9 Cleveland Hts. OH 44118 (800)446-4962

SELECTED ONGOING ACTIVITIES

Ongoing	Open Sabbats San Francisco Bay area, CA	Celebrate the Wheel of of the Year	NROOGD P.O. Box 360607 Milpitas, CA 95035
Eve of every full moon + other	Covenant of Pagan Tantrikas Newburgh, NY area	Ancient Tantric mysteries rituals, dancing, drumming camping, pot-luck, etc.	Tantra Society 67 Maple St. Newburgh, NY 12550
Ongoing	N.Y. Pagan Parents Network New York City/ New Jersey area	Monthly play dates for children + meet other Pagan Parents	Fairy Marketplace Attn: Nan Kates P.O.B. 834 New York, NY 10185
Ongoing	Classes & Workshops Cleveland Hts, Ohio	Electronic consciousness alternation, mind training ancient magic, shamanism, music, dance, rituals	ACE 1643 Lee Rd. #9 Cleveland Hts, OH 44118(216)932-5421
Ongoing	Sabbats, classes Chapel Hill, NC area	Eclectic Wiccan ritual, dancing, drumming, transformative magick	Lunatic Fringe P.O. Box 126 Saxapahaw, NC 27340 (919) 933-2183

FOR FURTHER DETAILS, SEND A REQUEST AND A SASE TO THE CONTACTS LISTED

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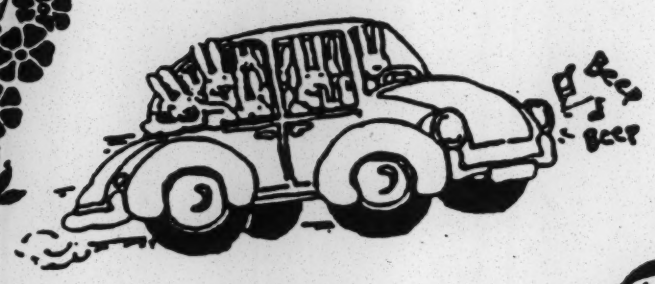

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